THE

ADVENTURES

OF

Signor Gaudentio di Lucca.

BEING

THE SUBSTANCE OF HIS EXAMINATION BEFORE THE FATHERS OF THE INQUISITION, AT BOLOGNA, IN ITALY.

GIVING AN

ACCOUNT OF AN UNKNOWN COUNTRY

IN THE MIDST OF THE DESARTS OF AFRICA.

COPIED FROM

THE ORIGINAL MANUSCRIPT IN ST. MARK'S LIBRARY, AT VENICE.

WITH

CRITICAL NOTES BY THE LEARNED SIGNOR RHEDI,

TRANSLATED FROM THE ITALIAN.

LONDON:
Printed for HARRISON and Co. No. 18, Paternoster-Row.
MDCC LXXXVI.

THE

PUBLISHER TO THE READER.

IT is very natural to think the reader would willingly be appriſed of two things relating to theſe Memoirs: Firſt, how this curious manuſcript came to light, conſidering the dark and deep ſecrecy with which all things are tranſacted in the Inquiſition. Secondly, how it came into the tranſlator's hands. To ſatisfy ſuch a commendable curioſity, he is to be informed, that the manuſcript was ſent by the ſecretary of the Inquiſition at Bologna to the learned Signor Rhedi, keeper of the library of St. Mark at Venice, his intimate friend and correſpondent, with the whole account how the author was taken up, and ſecured in the Inquiſition, as the letter of the ſecretary to the ſame Signor Rhedi will ſhew: which letter, as it contains a great many curious particulars in the examination of the criminal, (for he was taken up as ſuch, though nothing very material was proved againſt him; for which reaſon, he received a more favourable treatment than is generally believed to be cuſtomary in that dreadful tribunal) ſo it diſcovers no indirect practices of the Inquiſition, but, on the contrary, ſhews they proceed with a great deal of circumſpection within their walls, though all things are involved in impenetrable darkneſs to thoſe without. Beſide, the ſucceſſion of new popes, and, generally ſpeaking, the change of other officers attending it, might make them be leſs upon their guard, as the ſecretary ſeems to hint in his letter. Neither is there any thing that might do him any harm, in caſe he were diſcovered; eſpecially writing to a friend of his own communion, and a prieſt, as Signor Rhedi was; which is likewiſe ſeen by the letter.

As to the ſecond Quære, The manuſcript came into the publiſher's hands, by the means of the ſame Signor Rhedi, who is an honour to his church, profeſſion, and country, and one of the moſt learned and polite men in the world. He is not ſo bigotted to his religion or profeſſion, as to ſhun the company of the Heretical Tramontani, a title the Italians generally give us, but loves and eſteems a learned man, though of a different perſuaſion. One reaſon for this may be, that he breathes a freer air at Venice, than they do in the other parts of Italy. The Inquiſition has nothing to do in the Venetian territories. Though they are Roman Catholicks, the ſtate admits of no tribunal independent of itſelf. Beſides, as they are a trading people, their commerce obliges them to be civil to perſons of all perſuaſions, eſpecially ſtrangers. But of all others they ſeem to have the greateſt reſpect for the Engliſh; whether it be on account of their power at ſea, or their frankneſs in ſpending their money, ſo many of the Engliſh nobility and gentry travelling that way; or from the candour and ſincerity of our nature, ſo oppoſite to the Italians, and therefore the more valued by

them: be that as it will, the publiſher, who had ſeveral times made the tour of Italy, was not only intimately acquainted, but had contracted a particular friendſhip with Signor Rhedi, as well on account of their mutual inclinations for learning and antiquity, as for ſeveral reciprocal obligations paſſing between them. The laſt time he was at Venice, which was in company of a perſon of the firſt rank, who liked the place as well as he did; he ſtaid there upwards of fifteen months, during which time he had the opportunity of enjoying the converſation of his learned friend, with as much liberty, as if he had been of the ſame perſuaſion. But the preſent of a gold repeating watch, with ſome other of our Engliſh curioſities, ſo won his heart, that one day being together in the great library, he unlocks a little grate where he kept his rarities, and turning to me with a ſmile—'Signor Ingleſe,' ſays he, holding a manuſcript in his hand, 'here is ſuch a curioſity, 'as, I am ſure, you never ſaw, and perhaps never heard of; 'tis the 'life of a perſon who is now in the Inquiſition at Bologna, taken from 'his own confeſſion before the Inquiſitors; with the account of a country 'in the heart of the vaſt deſarts of Africa, whoſe inhabitants have lived 'unknown to all the world upwards of three thouſand years, and inac-'ceſſible to all the world, but by the way he was carried thither. The 'Inquiſitors are ſo far perſuaded of the truth of it, that they have 'promiſed him his liberty, if he will undertake to conduct ſome miſ-'ſionaries the ſame way, to preach the goſpel to a numerous people, 'who, by his account, have the greateſt knowledge of natural religion 'and polity of any heathen nation yet known, even beyond the 'Chineſe. For my own part, I could ſcarce have believed it, had 'not the ſecretary of the ſame Inquiſition, who, you may be ſure, 'by his poſt, is not a man to be impoſed upon, aſſured me of the 'truth of it: nay, that he himſelf was preſent at his ſeizure and ex-'amination, and ſent me a copy of his life, which he was ordered 'to give in by the Inquiſitors; with the whole account of the occaſion 'and manner of his ſeizure.'

It ſeems he had lived ſome time in Bologna in quality of a phyſician, under the name of Signor Gaudentio di Lucca, which he ſays is his true name, and confirms it by the place of his birth, the names of his parents, time of his captivity, &c. He had dropped ſome words of ſeveral ſtrange ſecrets he was maſter of, with mutterings of an unknown nation, religion, and cuſtoms, quite new to the Italian ears; for which reaſon the Inquiſition thought fit to ſeize him, and, by ways and means made uſe of in that tribunal, obliged him to give an account of his whole life, which is the moſt ſurpriſing I ever read. Here is the ſecretary's letter, giving a ſuccinct account of the whole affair. 'I have 'added,' continued he, 'ſome critical remarks in proper places, to 'ſhew that this account is not ſo incredible as it may appear at firſt 'ſight, and that it agrees with ſome hints left us in the remains of 'ancient hiſtory. Beſides, the man ſtands to the truth of it with a 'ſtedfaſtneſs that is ſurprizing. He is a perſon of a very handſome 'preſence, well read, good ſenſe, and, as it appears to the Inquiſi-'tors, (who are nice judges) of ſeemingly good morals. He profeſſes 'himſelf a zealous Roman-Catholick, and that he always was ſo; 'for which reaſon, the Inquiſitors are more civil to him than ordinary.' He gives ſuch a rational and circumſtantial account of his adventures, that I am of the ſecretary's opinion, as to the truth of it. 'But,' added

added he, 'I won't foreſtall the ſatisfaction you will find in the peruſal:' ſo delivered the manuſcript and the ſecretary's letter into the publiſher's hands, who running his eyes over it for ſome time, was ſo ſtruck with the novelty of the thing, that he aſked Signor Rhedi, whether he might not take a copy of it. He was anſwered, he could not permit the manuſcript to be taken out of the library; nor could he, with ſafety to himſelf, allow a ſtranger, and of a different religion too, the liberty of ſtaying ſo long in the library by himſelf, as the tranſcribing would take up. The publiſher ſaid he might put what guards upon him he pleaſed, provided he might but tranſcribe it. 'No,' ſays he, 'that's 'inconvenient too; but I will order one of my under-librarians I can 'confide in, to write you out an exact copy, with the ſecretary's let-'ter, and my own remarks, if you think them worth your notice;' which he did moſt faithfully; generouſly commanding the tranſcriber, at the ſame time, not to take any thing of me for his pains. Thus this curious manuſcript came to hand, to the infinite ſatisfaction of the publiſher, and he hopes it will prove no leſs to the readers, in the peruſal of it. The character of Signor Gaudentio cannot be called in queſtion; nor is the publiſher a perſon ſo little verſed in the nature and ways of the Italians, as to be impoſed upon. The tranſlation from the Italian is as exact as poſſible. This is the previous account the publiſher thought proper to give of this affair.

N. B. Great part of the matters treated of in theſe Memoirs, being tranſacted in a Roman Catholick country, and among Roman Catholicks, the reader muſt not wonder, if they ſpeak of their religion as if it were the only true one in the world.

It will not be improper to admoniſh the reader, not to diſcredit immediately ſome of the relations contained in theſe Memoirs; but to ſuſpend his judgment till he has read Signor Rhedi's remarks; particularly, when he comes to the origin and antiquity of the people the author ſpeaks of. The learned will find in them ſuch a vaſt knowledge in hiſtory, and the moſt intricate remains of antiquity, as will render them very well worth their notice. The ſame Signor Rhedi told the publiſher, he had enquired into what happened at Venice; particularly what the author mentions of Monſieur Godart, one of the moſt improbable parts of his adventures, and found the whole to be juſt as he relates it.

The publiſher is ſatisfied the reader will be extremely ſorry, as well as himſelf, for the loſs of ſome ſheets belonging to the middle part of this hiſtory. How they came to be loſt, he cannot tell; but he ſuppoſes, by the incivility of the cuſtom-houſe officers at Marſeilles; for they tumbled over his effects at a very rude rate, and while he had an eye on other matters, they either took ſome of the looſe ſheets, or they dropped out in the tumbling; he was very much troubled when he came to miſs them in the courſe of the tranſlation.

INTRODUCTION.

GIVING

AN ACCOUNT OF THE CAUSES AND MANNER OF THE SEIZURE OF SIGNOR GAUDENTIO DI LUCCA, AND THE FIRST PART OF HIS EXAMINATION:

IN A LETTER FROM THE SECRETARY OF THE INQUISITION TO SIGNOR RHEDI.

* SIR,

THE preſent turn of † affairs which fills the heads of other people with intrigues of ſtate, gives me an opportunity of returning my beſt thanks, for the rich preſent you were pleaſed to ſend to a perſon who was yours before by the ſtricteſt ties of gratitude. The cabinet, with the other curioſities, came ſafe to hand, and ſhew, that whoever is ſo happy, as to oblige Signor Rhedi, ſows a ſeed which returns a hundred fold. The poverty of our ‡ profeſſion, hinders me from being capable of making a ſuitable return for your magnificent preſent; but nothing ought to take from me the deſire of expreſſing my acknowledgments. In teſtimony of it, and to ſhew that poverty itſelf may be grateful, I ſend you by the bearer, the account of a man, whoſe life has filled our Inquiſitors with wonder and aſtoniſhment. He has been in the Inquiſition at this place about two years: we have employed all our engines to find out the truth of what he is, and can find nothing material againſt him, unleſs it be the unheard-of account he gives of himſelf. Our firſt Inquiſitor has obliged him to write his own life, with all the particulars, as ſuccinctly as poſſible, adding threats withal, that, if we find him in a falſe ſtory, it ſhall be worſe for him. He tells us ſtrange ſtories of one of the moſt beautiful countries in the world, in the very heart of the vaſt deſarts of Africa, inacceſſible to all the world but by one way, which ſeems as extraordinary as the country it leads to. As you are a perſon of univerſal knowledge in antiquity, and an admirer of curioſities of this nature, I ſend you a copy of the manuſcript, to have your opinion of it; and to give you as clear a notion of the man as I can, you muſt know, that about three years before he was taken up by the Inquiſition, he took a neat houſe at Bologna in quality of a phyſician, paſſing through ſome ſlight examination for form ſake, and paying his fees as is cuſtomary with ſtrangers. His name, as he ſays, is Gaudentio di Lucca, originally of Lucca§, but born in Raguſa‖. He is a tall, handſome, clean-built man, as you ſhall ſee in a thouſand, of a very polite addreſs, and ſomething ſo very engaging in his aſpect, as beſpeaks your favour at firſt ſight. He ſeems to be near fifty; he is a man of good ſenſe and fine diſcourſe, though his accent is not pure Italian, from his living, as he ſays, ſo long in foreign countries. He ſpeaks almoſt all the oriental languages, and has a very competent ſhare of other parts of learning, as well as that of his profeſſion. We ſent to Raguſa and Lucca to enquire about him, but could not get the leaſt information of his being known in thoſe places. The reaſon of which he has given in his life, as you will ſee; only at Raguſa, ſome people remembered there had been a merchant of that name, about five and twenty or thirty years ago, who was either loſt, or taken by pirates, and never heard of more.

The Inquiſition, as you know, Sir, has eyes every where, eſpecially on ſtrangers;

* The Italian titles of *Illuſtriſſimo*, &c. are left out, as not uſed in our language.

† He either means the death of ſome pope, or ſome extraordinary criſis in the Romiſh œconomy.

‡ The ſecretary was a Dominican Friar; the Dominicans being maſters of the Inquiſition.

§ A little republick in Italy.

‖ A republick in Dalmatia, and tributary to the Turks.

we kept an eye upon him from his firſt ſettling at Bologna: but as we proceeded with juſtice as well as caution, we could not diſcover any ſufficient reaſon to take him up. His life was as regular as that of others of his profeſſion, which he did not follow very cloſely, but only for form ſake, being chiefly conſulted at his own houſe, on account of ſome extraordinary ſecrets he pretended to be maſter of, without making any viſits but to ladies, with whom he grew in prodigious requeſt. They ſaid he had a ſweetneſs and eaſe in converſation, that was almoſt bewitching. This unaccountable fondneſs of the ladies gave us the firſt ſuſpicion, leſt he ſhould inſtil ſome ill notions into that ſex, ſo credulous where they are fond, and ſo incredulous where they diſlike. He profeſſed himſelf a Roman Catholick; ſeemed to have a competent knowledge, and even veneration, conſidering he was a phyſician, for our holy myſteries: ſo we had nothing againſt him on that account. We could not find that he wanted for money, though he lived rather genteelly than magnificently: we found on ſeveral occaſions, that money, the idol of other people, was the leaſt of his care; and that he had ſome ſecret ſprings we could not fathom. His houſe was but decently, though compleatly, furniſhed for one of his rank; he kept two ſervants in livery and a valet de chambre; who, being of this town, knew no more of him than we did. There was an elderly lady we thought had been his wife, but it proved ſhe was not; a foreigner, for whom he ſeemed to have a great reſpect, and her maid a foreigner alſo; and an elderly maid-ſervant of the town. We have them all ſecured in the Inquiſition, though he does not know it. The lady has the remains of a wonderful fine face, and an air of quality; ſhe ſpeaks a broken Italian, ſo that we can get very little out of her, but what agrees with his account. I am confident you will rather be pleaſed with theſe particulars than think them tedious. There is ſomething ſo extraordinary in the man, I ought not to omit the leaſt circumſtance; we had ſeveral conſultations about him in our Inquiſition, as well as our Leiger intelligences, but could diſcover nothing of moment. We examined what intercourſe he had in other parts, by ordering the poſt-maſter to ſend us all his letters, which we could eaſily open, and ſeal up again with the greateſt nicety. But we found he had only two correſpondents, one poſſeſſed of a moderate income of about four thouſand crowns in the bank of Genoa; the other a lady of your city of Venice, whom we diſcovered to be a celebrated courtezan, who ſubſcribes herſelf Favilla. We find by her laſt letter, that he had given her very good advice, and perſuaded her to become a penitent; you'll oblige us if you will enquire what ſhe is. Amorous intrigues not falling under our cognizance, we let him alone for ſome time, having a perſon under our examination on ſuſpicion of being a Jew in maſquerade, and a ſpy from the Grand Signor, who kept us employed for ſome time. Beſides, the good advice he gave the courtezan, and he being paſt his prime, made us leſs ſuſpicious of the ladies; we ſuppoſed they had recourſe to him on account of ſome female infirmities. Though the young ladies were moſt fond of him, his behaviour to them was more an endearing ſweetneſs and courteſy, than love, with very little ſigns, at leaſt he had the addreſs to conceal them, of more kindneſs for one than another. In fine, perſons of the beſt rank, of both ſexes, began to have a prodigious liking for his company; he ſtole upon them inſenſibly. As he increaſed in this good opinion, he opened himſelf with greater freedom; he made no ſhew at all at firſt, more than a fine preſence and a polite addreſs: but after further acquaintance, they diſcovered he was maſter of moſt ſciences, and ſhewed a ſuperior genius in any thing they could diſcourſe of. We employed proper perſons to inſinuate themſelves into his good liking, and conſult him as a friend on ſeveral nice points; but he had ſuch a preſence of mind, yet appeared ſo unconſtrained in his diſcourſe, that they owned themſelves novices in compariſon to him. If they talked of politicks, he ſaid very judiciouſly, it was not for men of his rank to meddle with affairs of ſtate, or examine what perſons did in the cabinet. If of religion, he ſeemed to underſtand it very well for one of his profeſſion; ſo that nothing came from him but what was conſonant to the Catholick faith; expreſſing on all occaſions a great deference for the authority of the Church. But ſtill the more ſagacious were perſuaded ſomething more than ordinary lay hid under that ſpecious cover. At length, talking one day with ſome of our ſpies about the cuſtoms of foreign countries, he ſaid, he had met with a nation in one of the remoteſt parts of the world, who, though they were Heathens, had more knowledge of the law of nature and common morality, than the moſt civilized Chriſtians. This was immediately carried to us, and

explained

explained as a reflection on the Christian religion. Another time, as he had a great knowledge in philosophy, he dropt some words as if he had some skill in judiciary astrology; which you know, Sir, is a capital crime with us. We were as good as resolved to seize him, when we were determined to it by the following accident. Two of the most beautiful women in all Bologna had fallen in love with him, either on account of the handsomeness of his person, or, by a whimsicalness peculiar to some women, because he was a stranger, or thinking he might keep their secrets better under the cloak of being a physician; or, in fine, drawn in by some love potion or other, we cannot tell; but the matter grew to such a height, that on his shewing more distinguishing favour to one of them, as it is natural for our women to be violent in their jealousy, as well as love, the other, to be revenged, said he had bewitched her; which she was sure of, for that, since the very first time she saw him, she thought there was something more in him, than ever she saw in any man in her life. Besides, she said, she had often found him drawing circles and figures on paper, which to her looked like conjuration. Her friends immediately informed our fathers of it; so we resolved to seize him, if it were but to find out his secrets, and see what the man was. There was another reason induced us to it, which the world will hardly believe, though it is matter of fact: that is, we were afraid, the man would be assassinated by some secret means or other, for being so great with our ladies; so, to save his life, and not lose the discoveries we expected from him, it was determined he should be seized immediately. Accordingly, I was deputed, with three under-officers, to do the business, but with all the caution and secrecy usual in such cases. It was done about midnight, when we had watched one of the two ladies he favoured most, into his house. We went in a close coach, and myself and one of the officers stopping at the door, as soon as the servant opened it, stepped in, telling him what we were, and charging him, at his peril, not to make the least noise. The servants being Italians, and knowing the consequence of the least resistance, stood as mute as fishes. We immediately went into the inner parlour, and, contrary to our expectation, found our gentleman, the young lady with her governante, and the elderly lady that belonged to him, sitting very decently at an elegant collation of fruits and sweetmeats, brought, as we supposed, by the fair lady as a present. At our first appearance, he seemed more surprized than terrified; as we make no ceremonies in those cases, we told him our errand, and commanded him to come along with us without the least resistance, or else it should be worse for him. Then we turned to the young lady, whose friends and person we knew, and told her we wondered to find her in such company, at such unseasonable hours; but on account of her friends, would not meddle with her, but bid her, for her own sake, as she tendered her life and honour, never to take the least notice of the affair. She trembling, and ready to faint away, after some hesitation, was able to say, that she was come to consult about her health; that she brought her governante along with her to take off all suspicion, and as she was mistress of herself and fortune, it was not unusual for persons of her rank to be out at that time, considering the heat of the season. She had scarce pronounced these words, when she fell directly into a swoon. Her governante having things proper for such occasions, revived and comforted her as well as she could. But when we were going to take the gentleman along with us, the elderly lady, to whom we supposed he had told his misfortunes, instead of falling into fits, flew at us like a tigress, with a fury I never saw in any human creature in my life; tearing at us with her nails and teeth, as if she had been in the most raging madness. We, not accustomed to resistance, considering our character and cloth, and she a woman, were almost motionless, when the servants at the noise came up. We commanded them, in the name of the Inquisition, to seize her; the gentleman interposed in our favour, saying some words to her in an unknown language, which he assured us, were to beg her to be pacified, as she tendered his life as well as her own; then the violence of her passion turned another way, and threw her into the strongest convulsions I ever saw. By this time the other two officers were come up, wondering at our delay, and to find resistance against the officers of the Inquisition. The gentleman, with a becoming submission, rather than fear, yielded himself a prisoner, and begged us to pardon the sudden transports of a person unacquainted with our customs, whose life in some manner depended on his. That she was a Persian lady of quality, brought into this country by great misfortunes, who had once saved his life,

as he had been afterwards inſtrumental in ſaving her's. That ſhe was diſpoſed to turn Chriſtian, with intention, after ſome time, to end her days in a convent. That for his own part, relying on his innocence, he readily ſubmitted to our authority, and offered himſelf to be carried wherever we pleaſed; he uttered all this with an air of conſtancy that was ſurprizing. We immediately took him into the coach, leaving two of the officers with the elderly lady, and commanding them and the gentleman's ſervants not to ſtir out of the room till further orders. As ſoon as we arrived at the Inquiſition, we lodged him in a handſome ſtrong room; not ſo much like a criminal, as like a perſon for whom we had ſome reſpect. There we left him to his own thoughts, and returned to his houſe to ſeize the elderly lady and his papers, having diſmiſſed the young lady and her governante before. I forgot to tell you, that Signor Gaudentio, by our permiſſion, had ſpoke to the elderly lady coming out of her fits in Italian, (for we would not let him ſpeak to her in the unknown language, for fear of a combination) and with much pains made her underſtand, that he begged her by all that was dear, to ſubmit to whatever we ſhould enjoin her; aſſuring her by that means all would be well for her ſafety and his own: which laſt words ſeemed to give ſome calm to her tempeſtuous ſpirits. You may believe, Sir, we were much ſurprized at the novelty of the thing, and the account he gave of her quality. But as we often meet with falſe ſtories in our employment, that did not hinder us from doing our duty. So I took her by the hand with a great deal of reſpect, and put her into the coach between myſelf and my companion; not without apprehenſions of ſome extravagant follies, conſidering the violence of her temper; but ſhe continued pretty ſedate, only ſeemed to be overwhelmed with grief. We brought her to the Inquiſition, and lodged her in a very handſome apartment ſeparate from the convent, on account of her ſex; with two waiting-women to attend her with all reſpect, till we were better apprized of the truth of her quality. This obliged me to take another journey to Signor Gaudentio's houſe, to ſecure his papers, with whatever elſe might contribute to further our diſcovery. I found all things in the ſame order I left them; but being extremely fatigued, I ſat down to the elegant collation that was left, and after a ſmall repaſt, went to bed in his houſe, to have the morning before us for ſecuring his effects. I ſealed up all the papers I could find, to examine them at more leiſure; took an inventory of all the moveables, that they might be reſtored to him in caſe he was found innocent; and ſent for a proper officer to remain in the houſe, who was to be reſponſible for every thing. There were two little cabinets of curious workmanſhip; one of them, as it appeared, belonged to him, the other to the ſtrange lady; but being full of intricate drawers or tills, we took them both along with us. Theſe and the papers we delivered to the head Inquiſitors, not being willing to proceed in either of their examinations, till we had got all the light we could, to find out the truth, for that was all our aim; then we could tell what courſe to take with them. We placed two cunning lay-brothers, in the nature of ſervants, for Signor Gaudentio, who were to inſinuate themſelves into his favour by their kind offices, compaſſionating his misfortunes, and adviſing him to diſcover the whole truth, in the account of his life, quality, profeſſion, opinions, and, in fine, whatever articles he was to be interrogated on, to confeſs ingenuouſly what he knew: that that was the only way to find favour at the hands of the Inquiſitors; that they pardoned almoſt all faults on a ſincere confeſſion, and an aſſurance of amendment. I viſited him myſelf ſeveral times before his examination, and gave him the ſame advice and aſſurance; he promiſed me faithfully he would, and ſeemed ſo ſteady and confirmed in his own innocence, with ſuch an agreeable, yet ſincere way in his diſcourſe, as really ſurprized me, and cauſed me already to be prejudiced in his favour; adding with a ſmile, that the hiſtory of his life would adminiſter more cauſe of wonder than indignation. Not to be too particular, the chief of the Inquiſition, with myſelf along with them, ſet to the ſcrutiny of his papers: we examined them with all the care imaginable, but could find nothing to ground any material accuſation, except ſome imperfect memoirs of the cuſtoms of a country and people unheard of to us, and I believe to all the world beſide, with ſome odd characters, or words, which had no affinity with any language or characters we ever ſaw. We diſcovered he had a great knowledge in natural philoſophy, with ſome remarks that were very curious. There was a rough draught of a map of a country, with towns, rivers, lakes, &c. but no climate marked down. In ſhort, all his papers contained nothing

but

but ſome ſmall ſketches of philoſophy and phyſick, with ſome pieces of poetry of an uncommon taſte. Neither could we find any footſteps of judiciary aſtrology, or calculations of nativities, of which we had the greateſt ſuſpicion; only a pair of globes, a ſet of mathematical inſtruments, charts of navigation, forms of unknown trees and plants, and ſuch like things, as all gentlemen who delight in travelling are curious to have. There were indeed ſome lines, circles, ſegments of circles, which we ſuppoſed the informing lady meant; but looked like an attempt to find out the longitude, rather than any magical ſchemes. His books were of the ſame nature; nothing of hereſy that we could ſee, but ſuch as belonged to a man of learning. There were ſeveral common books of devotion, ſuch as are approved by our church, and ſeemed pretty well uſed; by which we judged him to be really a Catholick, and a perſon of no bad morals. But as nothing looks ſo like an honeſt man as a knave, this did not take away all our ſuſpicion. When we came to open the cabinets, in the firſt of them, which belonged to him, we found in one of the drawers about four hundred and fifty Roman crowns, with other ſmall money, and ſome foreign coin along with it, as Turkiſh ſequins, and ſome we knew nothing of. The ſum not being very extraordinary, we could conclude nothing from thence. In another drawer we found ſeveral precious ſtones, ſome ſet, ſome unſet, of a very great value, ſo far from being counterfeit, that we never ſaw any ſo brilliant. Beſides, ſeveral pieces of native gold, of ſuch fineneſs, as nothing with us can come up to it. In a third, we found a ſmall heap of medals moſt of gold, but of an unknown ſtamp and antiquity. There were outlandiſh ſtones of odd figures enough, which to others might look like taliſmans, but we took them for ſome out-of-the-way curioſities. In a private drawer in the centre of the cabinet, there was ſomething wrapt up in a piece of green ſilk of wonderful fineneſs, all embroidered with hearts and hands joined together, wrought in gold with prodigious art, and intermixed with different flowers, unknown in our part of the world; in the midſt of it was an azure ſtone, as large as the palm of one's hand, ſet round with rubies of very great value, on which was moſt artfully painted in miniature, a woman at length, holding a little boy in her left hand, the moſt beautiful creature that ever eyes beheld; clad likewiſe in green ſilk ſpangled with golden ſuns: their complexion was ſomething darker than that of our Italian ladies; but the features, eſpecially the woman's, ſo uncommonly beautiful as if ſhe had been of another ſpecies. Underneath was engraved with a diamond in a modern hand—'*Queſto ſolo.*' You may be ſure, Sir, this raiſed our ideas of the man: at firſt, we thought he had the ſecret of the philoſopher's ſtone; but in all his inventory we could find no implements of that art. Then we thought he muſt have been ſome famous pirate, or one who had robbed the cabinet of ſome great prince, and was come to live at Bologna in that private manner, under the diſguiſe of a phyſician. But having been three years in the town, if it had been any European prince, the world would have had an account of it before now: ſo we concluded that either what he ſaid of that unknown country was true, or that he had robbed ſome of the Eaſtern princes, and got off clear with his prize. But the picture of the woman made us incline to think he had married ſome outlandiſh queen, and on her death had retired with his effects. The reſt of the drawers were full of natural curioſities of foreign plants, roots, bones of animals, birds, inſects, &c. from whence very likely he took his phyſical ſecrets. The other cabinet, which belonged to the elderly lady, was very rich, but nothing equal to the firſt; there were a great many ſmall jewels, and ſome very fine pearls, with bracelets, pendants, and other curious ornaments belonging to women; and a little picture of a very handſome man about thirty, nothing like our gentleman, in a warlike dreſs, with a Turkiſh ſcymitar by his ſide, who by his mien ſeemed to be a man of note. But we could find nothing that could give us any knowledge what they were; ſo that we were at a loſs with all our ſagacity what to think of the matter, or to find any juſt cauſe to keep them in the Inquiſition: for though we do not diſcover our motives to other people, we never proceed againſt any one but on very ſtrong ſuſpicions. On which account we were reſolved to make his confinement as eaſy as poſſible, till we could ſee further into the affair. We had thoughts of examining the woman firſt, to get what we could from her to interrogate him upon; but ſhe not underſtanding Italian enough, we ſent to Venice with our accuſtomed privacy, for ſome of your people, that trade to the Levant, to be our interpreters. In the mean time we reſolved to try what we could

get out of him by his own confeſſion; ſo we ſent for him before us. He came into the room with a modeſt unconcernedneſs, that rather argued wonder than fear: we had the cabinet and jewels all before us, ſhewed them to him all together, with the inventory of his goods, aſſuring him they ſhould be forth-coming, in caſe we were apprized of his innocence; but withal adviſing him, as well as commanding him to confeſs the truth, and then not a hair of his head ſhould be touched. But if ever we caught him in a falſe ſtory, all ſhould be confiſcated, and he never ſee ſun or moon more. He aſſured us with great reſpect, he would own the truth to every thing we ſhould interrogate him about, in an accent that would have perſuaded any one of his ſincerity, humbly deſiring to know what accuſations we had againſt him. We anſwered, that was not the method of the Inquiſition; but that he ſhould anſwer directly to our interrogatories. As the holy office chiefly concerns itſelf about religion, we aſked him firſt, what religion he was of. The reaſon of this was, becauſe, though he profeſſed himſelf a Catholick, we were to keep up the forms: neither did we know but that he might be ſome Jew or Turkiſh ſpy in maſquerade: then his name; place of his birth; where he was educated; how he came by thoſe jewels; what was the occaſion of his ſettling at Bologna; who that elderly lady was; in fine, every thing in general and particular we could think of at firſt, the better to compare his anſwers afterwards. He told us he was a Catholick bred and born; always profeſſed himſelf ſuch; and in that faith would live and die, let what would happen to him. He explained himſelf on the chief heads, to ſhew that he was well inſtructed in his religion: he appealed to all the enquiries we could make, whether he had not behaved as a Catholick on all occaſions, naming a Capuchin in the town, who was his father confeſſor; to whom, he ſaid, he gave leave to declare all he knew on that head. As to his name, he ſaid, his true name was Gaudentio di Lucca, though born at Raguſa. That his father was a merchant trading to the Levant; which employment he deſigned to follow himſelf; but in his firſt voyage was taken by an Algerine pirate, who carried him a ſlave to Grand Cairo, and ſold him to a merchant, of what country no body knew; which merchant took him along with him, through the vaſt deſarts of Africa, by a way he would deſcribe to us if we required it, till he came to a country, perhaps the moſt civilized and polite in the whole univerſe. In that country he lived near five and twenty years, till on the death of his wife, and his only ſurviving ſon, whoſe pictures were in that cabinet, the melancholy diſaſter made him induce his father-in-law, who was the merchant that had firſt bought him, to take another journey to Grand Cairo, from whence he might be able to return to his native country. This the merchant, (for he paſſed for ſuch, though he was a great ruler in his own country) complied with: but happening to come thither when the plague raged in the city, his father-in-law and ſeveral of his attendants died of it; leaving him heir to moſt of his effects, and part of the jewels we ſaw before us. That being now entirely at liberty, he returned in a French ſhip trading from Marſeilles to the Levant, the maſter's name François Xavier Godart, who by agreement was to land him at Venice; but touching at Candy, they accidentally ſaved the life of that elderly lady, and brought her off along with them, for which they were purſued by two Turkiſh veſſels, and carried priſoners to Conſtantinople, but releaſed by the order of the ſultaneſs mother. That Monſieur Godart was well known at Venice; particularly by Signor Corridani, an eminent merchant there, who could aſſure us of the truth of what he ſaid. That, in fine, having ſtaid ſome time at Venice, to ſee the curioſities and the carnival, an affair relating to the young lady we ſaw with him, when he was ſeized, and the love he had for learning, Bologna being a famous univerſity, induced him to ſettle there, where he preſumed we had been very well informed of his behaviour ever ſince. 'This,' ſaid he, 'is 'the moſt ſuccinct account I can give to your Reverences, on the interrogatories you 'have propoſed to me; though my life has been chequered with ſuch a variety of 'incidents, as would take a great deal of time to deſcend to particulars.' We looked at one another with ſome ſurprize at this ſtrange account, which he delivered with ſuch an air of ſteadineſs, as ſcarce left any room to doubt of the truth of it. However, our ſuperior turning to him, ſaid—'Signor Gaudentio, we neither believe, 'nor diſbelieve, what you tell us; as we condemn no man without a full convic-'tion of his crime, ſo we are not to be impoſed upon, by the accounts people may 'give of themſelves. What is here before us, ſhews there is ſomething extraordinary 'in the caſe. If we find you to be an impoſtor, you ſhall ſuffer as ſuch; in the mean

'time,

'time, till we can be better informed, we enjoin you to give in your whole life, 'with all occurrences, except your private ſins, if you have any, in writing; which 'you ſhall read to us, and be croſs-examined, as we think proper. It will concern 'you therefore to be very exact; for nothing will paſs here but innocence, or a ſin-'cere repentance.'

This, Sir, is the manuſcript I ſend you, given in by himſelf as ordered; with the Inquiſitors interrogatories as we examined it, article by article. Which interrogatories I have inſerted as they were propoſed, with a further account at the end, for the better clearing of the whole. We beg you to inform yourſelf of the facts, which his memoirs ſay happened to him at Venice, particularly about Monſieur Godart. Beſides, Sir, you that can trace all the branches of ancient hiſtory to the fountain head, are able to form a better judgment of the probability of his relation. He is ſtill in the Inquiſition, and offers himſelf to conduct ſome of our miſſionaries, to preach the Goſpel to thoſe unknown people. The length of this only gives me leave to aſſure you, that I am with the greateſt eſteem imaginable, Sir, &c.

BOLOGNA,
JULY 29, 1721.

F. ALISIO DE ST. IVORIO.

THE

THE ADVENTURES OF SIGNOR GAUDENTIO DI LUCCA.

I Should be inſenſible, reverend Fathers, if I were not highly concerned to find myſelf under any accuſation before this holy tribunal, which I revere with all the powers of my ſoul: but eſpecially if your Reverences ſhould harbour any ſiniſter opinion of my religion; for I was born and bred up in the boſom of the moſt holy Catholick church, as well as my parents before me; in the defence of which my anceſtors ſpent part of their blood, againſt the infidels, and enemies of our faith; and for which faith I am ready to lay down my life. But I am as yet a ſtranger to your Reverences, and on ſeveral accounts may be liable to ſuſpicion. Wherefore, I blame not the juſtice of your proceeding, but rather extol your goodneſs in allowing me the liberty to clear myſelf, by a true and ſincere declaration of my whole life, wherein, I own, have happened ſeveral aſtoniſhing and almoſt incredible occurrences; all which I ſhall lay before your Reverences, according to the commands impoſed on me, with the utmoſt candour and ſincerity.

My name is Gaudentio di Lucca: I was ſo called, becauſe my anceſtors were ſaid to be originally of that place; though they had been ſettled for ſome time at Raguſa, where I was born: both which places are not ſo far off, but they may be very well known to your Reverences. My father's name was Gaſparino di Lucca, heretofore a merchant of ſome note in thoſe parts. My mother was a Corſican lady, reported to be deſcended from thoſe who had been the chief perſonages in that iſland. My grandfather was likewiſe a merchant: but my great grandfather, Bernardino di Lucca, was a ſoldier, and captain of the great Venerio's own galley *, who was general for the Venetians in the famous battle of Lepanto againſt the Turks. We had a tradition in our family, that he was Venerio's ſon by a Grecian lady of great quality, ſome ſay deſcended from the Paleologi, who had been emperors of Conſtantinople. But ſhe dying in childbed, and they having been only privately married, Venerio bred him up as the ſon of a friend of his who was killed in the wars. That famous battle, in which the Chriſtians and Venerio got ſo great renown againſt the Turks, inſtead of raiſing my great grandfather's fortune, was the occaſion of his retiring from the wars, and turning merchant. The reaſon was this: Venerio the Venetian admiral had cauſed a Spaniſh captain to be hung up at the yard-arm for mutiny †; which ſevere diſcipline ſo diſpleaſed Don John of

* This part of the account is certainly true; there was ſuch a captain in the liſt of the officers in that famous battle.

† It is likewiſe true, that there was ſuch a quarrel between Don John of Auſtria, the generaliſſimo, and Venerio, admiral of the Venetian gallies; which had like to have put the

of Auſtria, generaliſſimo of the whole fleet, that, after the battle, the Venetians, to appeaſe Don John, and not to be deprived of the ſuccours of the Spaniards againſt the Turks, were forced to ſacrifice Venerio's honour to the reſentment of the Spaniards, and put him out of commiſſion*. After this diſgrace, Venerio retired; and my great grandfather, whoſe fortune depended on his having been bred up to the ſea, turned merchant, or rather privateer againſt the Moors; and, with the Knights of Malta, not only did great ſervice againſt them, but made a conſiderable fortune in the world.

But, to return to myſelf: my father having a plentiful fortune, took particular care of the education of his children. He had only two ſons, of whom I was the youngeſt; and a daughter, who died young. Finding I had a great inclination to learning, he promoted it, by providing me with the beſt maſters, till I was fit to go to the univerſity. The knowledge of languages being of great uſe as well as ornament to young gentlemen, he himſelf, by way of recreation, taught me that mixed language called Lingua Franca, ſo neceſſary in eaſtern countries. It is made up of Italian, Turkiſh, Perſian, and Arabian, or rather a jargon of all languages together. He ſcarce ever ſpoke to us but in that language, ſaying, we might learn Latin from our maſters, and our mother-tongue from our play-fellows. The ſame reaſon induced him to ſend me to the famous univerſity of Paris, to learn French at the ſame time with my other ſtudies. I lived in the College des Quatre Nations, and maintained my theſes of univerſal philoſophy under the celebrated Monſieur Du Hamel, who was one of the firſt in the univerſity who decried Ariſtotle's philoſophy, and leaned towards the opinions of Deſcartes.

[*Secretary.* Here the inquiſitors muttered a little, fearing he was inclined to the Copernican ſyſtem, which has been condemned at Rome. But, ſince it regarded philoſophical matters only, they paſſed it over.]

I was entering into my nineteenth year, and had ſome thoughts of taking to the church, when my brother wrote me the melancholy account of my father and mother's death, and the unfortunate occaſion of it; which in ſhort was, that having loſt his richeſt ſhip, with all his effects, by pirates, and his chief factor at Smyrna being gone off, his other cor-

the whole Chriſtian fleet at variance together, before the battle, and ruined the hopes of all Chriſtendom. The occaſion was, as he relates it; Don John, as generaliſſimo, viewing the whole fleet before the fight, and finding the Venetian gallies too thinly manned, ordered four thouſand Spaniards to be put on board the ſaid gallies. But one Mutio Tortona, a Spaniſh captain, proving mutinous, after a great many injurious words, came to blows with the captain of the Venetian galley where he was; upon which the whole fleet fell to it. Venerio, hearing the uproar, ſent his own captain to ſee what was the matter; but the proud Spaniards treated him no better than they did the reſt; ſo that Venerio himſelf was forced to come to appeaſe them; but ſeeing the Spaniſh captain perſiſt in his mutinous temper, and the affront he had put upon his captain, who was reported to be his ſon, ordered Tortona and his enſign to be hung at the yard-arm. At this all the Spaniards in the fleet were up in arms, and threatened to cut the Venetians to pieces; but, by the interpoſition of the other generals, the matter was made up till after the fight; when Venerio, who had behaved with incomparable valour, and, according to Don John's own confeſſion, was the chief occaſion of the victory, to appeaſe the haughty Spaniard, had his commiſſion taken from him, and was recalled by the ſenate.

* It was Fuſcarini, who was made general of the Venetians in Venerio's ſtead.

Every one who is the leaſt acquainted with hiſtory, knows that the battle of Lepanto was the greateſt ſea-fight that ever was fought between the Chriſtians and Turks; and the victory on the Chriſtians ſide the moſt ſignal. The Spaniſh gallies were commanded by Don John of Auſtria, generaliſſimo: the Pope's gallies by the famous Colonna: the Genoeſe by old Doria, who had gained ſo much renown againſt the Turks and French, under Charles V. the Venetians by the great Venerio, one of the braveſt ſoldiers of his time. Haly the Turk, great baſſa of the ſea, was ſlain, and almoſt all the Turkiſh commanding officers killed or taken. Amongſt the priſoners, were Haly's two ſons, nephews to the Grand Signior. Of the common ſoldiers of the Turks, were ſlain two-and-thirty thouſand: a hundred and forty-one of the enemies gallies were taken, forty ſunk or burnt; of galliots and other ſmall veſſels were taken about ſixty. *Vide* the Turkiſh hiſtory, and other accounts of this famous battle, and the whole affair as is there related. The battle was fought on the 7th of October 1571.

reſpondents

reſpondents came upon him thick; and not being in a condition to anſwer their calls, it threw him and my mother into a deep melancholy, which ſhortened their days, both dying in three weeks of one another. My brother told me he was not able to maintain me longer at the univerſity, as before; but acquainted me, he had made a ſhift to fit out a ſmall veſſel, wherein he had put his all; and invited me to join the ſmall portion that fell to my ſhare along with him, with which, he ſaid, we could make a pretty good bottom; and ſo retrieve the ſhattered fortune of our family: Not to be too prolix, I followed his advice: he ſold his houſe and gardens to pay his father's creditors, and put what was left, together with my little ſtock, into that unfortunate bottom. We ſet ſail from Raguſa the third of March, *Anno Dom.* 1688, very inauſpiciouſly for my dear brother; as will appear by the ſequel. We touched at Smyrna, to ſee if we could hear any thing of my father's factor: and were told, that he was turned Turk, and gone off, very magnificently dreſſed up in borrowed feathers, to ſettle at Conſtantinople; however, we picked up ſomething of ſome honeſt Chriſtian merchants, with whom he had lodged a part of his effects. This encouraged us to proceed to Cyprus and Alexandria; but, as we were purſuing our voyage one morning, in a prodigious fog, as if the ſea was fatal to our family, we ſpied on a ſudden two Algerine rovers bearing down upon us, one on each ſide. We had ſcarce time to clear our little veſſel, when they fired upon us, and called to us to ſtrike, or we were dead men. My brother and I, conſidering that our all was at ſtake, and that we had better die honourably than be made ſlaves by thoſe unbelieving miſcreants, called up our men, who were but twenty-three in all, of whom five were young gentlemen who had engaged to try their fortune along with us. We were armed only with ſwords, and piſtols under our girdles. After a ſhort conſultation, it was agreed to fight it out to the laſt man; and we turned back to back to make head againſt both ſides, my brother in the middle of one rank, and myſelf in the other. The enemy boarded us in great numbers, looking on us as madmen to pretend to make any reſiſtance; but they were ſoon made to leap back, at leaſt all that were able; for being cloſe up with them, and they crowded together, we fired our piſtols ſo luckily, that ſcarce one miſſed doing execution. Seeing them in this confuſion, we made a puſh at them on each ſide, ſtill keeping our ranks, and drove the remainder headlong off the deck. This we did twice before any of our men dropt. We were grappled ſo cloſe, they had no uſe of their cannon or muſkets, and ſcarce thought of firing their piſtols at us, expecting we ſhould yield immediately, or to have borne us down with their weight. I am more particular in deſcribing this petty fight, ſince there are but few examples where a handful of men made ſuch a long reſiſtance. The arch-pirate, who was a ſtout, well-built, young man, raged like a lion; calling his men a thouſand cowards, ſo loud, that his voice was heard above all the cries of the ſoldiers. The edge of their fury was a little abated after the dropping of ſo many men; and they began to fire at ſome diſtance; which did us more harm than their moſt furious attacks. My brother, ſeeing his men begin to drop in their turn, ordered me to face the one ſhip, while he with his rank leaped in amongſt the enemies in the other. He did it with ſuch a noble intrepidity, that he made a gap among the thickeſt of them immediately. But their numbers cloſing together, their very weight drove him back in ſpite of all he could do; and he loſt ſeveral of his men before he could recover his poſt. The enemy would neither board us, nor leave us; but firing at us continually, ſtill killed ſome of our men. There were now only eleven of us left; and no hopes of victory, or of quarter after ſuch obſtinate reſiſtance. They durſt not come to a cloſe engagement with us for all this; when my brother, to die as honourably as he could, once more leaped into the pirate's ſhip, and ſeeing their captain in the midſt of them, made at him with all his might, calling on the few he had left to ſecond him. He ſoon cut his way through; but juſt as he was coming up to him, a cowardly Turk clapt a piſtol juſt below his two ſhoulder blades, and, I believe, ſhot him quite through the heart, for he dropped down dead on the ſpot. The Turk that ſhot him was run through the body by one of our men, and he himſelf, with the others that were left, being quite overpowered, were all cut in pieces. I had yet four men left on my ſide againſt the leſſer ſhip, and

had till then kept off the enemy from boarding, but the pirates giving a great ſhout at my brother's fall, the captain of the ſhip I was engaged with, who was the arch-pirate's brother, cried out to his crew, that it was a ſhame to ſtand all day firing at five men; and leaping on my deck, made at me like a man of honour, with his piſtol ſteadily poiſed in his hand. I met him with equal reſolution. He came boldly up within ſword's length, and fired his piſtol directly at my face; he aimed his ſhot ſo well, that one of the balls went through my hair, and the other grazed the ſide of my neck. But before he could ſecond his ſhot, I gave him ſuch a ſtroke with my broad ſword, between the temple and the left-ear, that it cut through part of his ſkull, his cheek-bone, and going croſs his mouth, almoſt ſevered the lower part of his face from the upper. I had juſt the ſatisfaction to ſee him fall, when a muſket-ball went through the brawny part of my right-arm, and, at the ſame time, a Turk hit me juſt in the nape of the neck with the butt end of his muſket, that I fell down flat on my face, on the body of my ſlain enemy. My companions, all but one, who died of his wounds ſoon after, fell honourably by my ſide. The Turks poured in from both ſhips like wolves upon their prey. After their barbarous ſhouts and yelling for the victory, they fell to ſtripping the dead bodies, and threw them into the ſea without any further ceremony. All our crew, beſide myſelf, were ſlain, or gaſping, with threeſcore and fifteen of the enemy. The reaſon why we fought ſo deſperately was, that we knew very well, having killed ſo many at the firſt attacks, we were to expect no quarter; ſo we were reſolved to ſell our lives as dear as we could. When they came to ſtrip me like the reſt, I was juſt come to myſelf, being only ſtunned by the ſtroke of the muſket. They found by my cloaths, that I was one of the moſt conſiderable perſons of the crew. I was got upon my knees, endeavouring to riſe, and reaching for my ſword to defend myſelf to the laſt gaſp; I found I could not hold it in my hand, by reaſon of the wound in my arm, though if I could, it had been needleſs; for three of them fell down upon me, and preſſed me to the deck, while others brought cords and tied my hands, to carry me to the captain. He was dreſſing a ſlight wound he had in his leg with a piſtol ſhot; and four women in Perſian habits were ſtanding by; three of whom ſeemed to be attendants to the fourth, who was a perſon of the largeſt ſize, about five or ſix-and-twenty, a moſt exquiſite beauty, except that ſhe had an Amazonian kind of fierceneſs in her looks. When I was brought thus bound to the captain, they aſſured him I was the man that had ſlain his brother, and done the moſt harm of any. Upon which, ſtarting up in the greateſt fury a barbarian was capable of, and calling for a new ſcymitar he had in his cabin, he ſaid—'Let me cleave, if I can, the 'head of this Chriſtian dog, as he 'did my poor brother's: and then do 'you chop him into a thouſand pieces.' With that he drew the ſcymitar, and was going to ſtrike, when, to the aſtoniſhment of the very Barbarians, the ſtrange lady cried out—'O ſave the brave 'young man!' and immediately falling down on her knees by me, catched me in her arms, and claſping me cloſe to her boſom, covered my body with hers, and cried out—'Strike, cruel man, but ſtrike 'through me, for otherwiſe a hair of 'his head ſhall not be hurt.' The Barbarians that ſtood round us were ſtruck dumb with amazement; and the pirate himſelf lifting up his eyes towards heaven, ſaid, with a groan enough to break his heart—'How, cruel woman! ſhall 'this ſtranger in a moment obtain more 'than I can with all my ſighs and tears! 'Is this your paramour that robs me of 'what I have ſought for with the dan-'ger of life? No, this Chriſtian dog 'ſhall be no longer my curſed rival!' and lifting up his hand, was again going to ſtrike, when, covering me more cloſely with her delicate body, ſhe cried out again—'Hold, Hamet! this is no 'rival; I never ſaw his face before, nor 'ever will again, if you will but ſpare 'his life: grant me this, and you ſhall 'obtain more from me, than all your 'ſervices could ever do.' Here he began to pauſe a little. For my part, I was as much in amaze as he was. After a little pauſe—'Cruel woman,' ſaid he, 'what is the meaning of this?' Says ſhe—'There is ſomething in this young 'man,' (for I was but turned of nineteen) 'that he muſt not die. But, if 'you will engage and ſwear by the moſt 'holy Alcoran, that you will do him no 'harm, I not only promiſe to be your 'wife, but, to take off all umbrage of 'jealouſy, I give you leave to ſell him

'to

'to some honourable person for a slave; 'and will never see him more.' Nor would she part from me, till he had sworn in that solemn manner, never to do me any hurt directly or indirectly; and, for greater security, she ordered one of her own servants to attend me constantly. So I was unbound; and the lady, without so much as looking at me, or staying to receive my thanks, retired with her women into the cabin. The pirate, who had something very noble in his looks for a Turk, confirmed again to me in the hearing of her officer, that I should receive no harm; and then ordered me to be carried under deck to the other end of the ship; commanding his men to steer back for Alexandria, in order, as I supposed, to dispose of me the first opportunity, that he might be rid, as he thought, of so formidable a rival.*

[*Secretary.* Here the superior of the Inquisition receiving a message on some other business, we told him we would consider further of the account he had given us, which, we said, might be true, though the adventure was extraordinary; and that we would hear the remaining narrative of his life another time. He assured us with the most natural air, that the whole, let it seem never so extraordinary, was real fact. Whether it were true or false, it did not much concern the holy office, only so far as we might catch him tripping in his story: however, some of the inquisitors asked him the following questions

1st Inquisitor. Why did you not yield at first, considering the prodigious inequality of your strength and numbers, when you might have been ransomed afterwards; and not, like madmen, expose yourselves to be cut in pieces, as they all really were, except yourself?

Gaudentio. I told your Reverences, we had put our all in that bottom; which once lost, we had nothing to ransom ourselves with, but in all likelihood must have remained in miserable slavery all our life. We were most of us rash young men, of more courage than prudence; we did not doubt but we could keep them off from boarding us, as we did; and thought, by their warm reception, they would have been forced to sheer off; besides, fighting against Turks and infidels though for our lives and fortunes, we judged meritorious at the same time, and that it might be looked upon as laying down our lives for our holy religion.

2d Inquisitor. You said that the strange lady cried out—'There is something 'in that young man, that tells me, *he* '*must not die:*' I hope you do not pretend to the science of physiognomy; which is one of the branches of divination; or that an infidel or Heathen woman could have the spirit of prophecy?

Gaudentio. I cannot tell what was her motive for saying so; I only relate matter of fact. As for physiognomy, I do not think there can be any certainty in it. Not but that a person of penetration, who has observed the humours and passions of men, and considering the little care the generality of the world take to conceal them; I say, such a person may give a great guess, *à posteriori*, how they are inclined; though reason and virtue may indeed overcome the most violent. But I entirely submit my opinion to your better judgments.

Secretary. I cannot say, we were dissatisfied with these answers; we saw he was a very noble presence; and must have been extremely handsome in his youth: therefore no wonder a Barbarian woman should fall in love with him, and make use of that turn to save his life. However, for the present, we remanded him back to his apartment. Some days after he was called again to prosecute his story.]

While I was under deck in confinement with the pirates, several of them were tolerably civil to me; knowing the ascendant the lady had over their captain, and being witnesses how she had saved my life. But yet she would not consent to marry him, till she was assured I was safe out of his hands. The arch-pirate

* This is an odd adventure enough; but the circumstances are pretty well connected together. There happen very strange accidents among those lawless Eastern people, and the wild Arabs, who observe no rules but what the lions and tigers, could they speak, would make for their own preservation. I fear there are some who profess themselves Christians would do the same.

never came to ſee me himſelf, not being willing to truſt his paſſion; or elſe to watch all favourable opportunities of waiting on his miſtreſs. One day, being indiſpoſed for want of air, I begged to be carried upon deck to breathe a little; when I came up, I ſaw the lady, with her women, ſtanding at the other end of the ſhip on the ſame account. I made her a very reſpectful bow at a diſtance; but as ſoon as ever ſhe caſt her eye on me, ſhe went down into the cabin, I ſuppoſe, to keep her promiſe with the captain, and not to adminiſter any cauſe of jealouſy. I deſired to be carried down again, not to hinder my benefactreſs from taking her diverſion. I cannot ſay I found in myſelf the leaſt inclination or emotion of love, only a ſenſe of gratitude for ſo great a benefit; not without ſome admiration of the oddneſs of the adventure. When I was below, I aſked the moſt ſenſible and civilized of the pirates, who their captain was, and who was my fair deliverer. How long, and by what means ſhe came to be among them; becauſe ſhe ſeemed to be a perſon of much higher rank. He told me his captain's name was Hamet, ſon to the Dey of Algiers; who had forſaken his father's houſe on account of his young mother-in-law's falling in love with him. For which reaſon his father had contrived to have him aſſaſſinated, believing him to be in the fault. But his younger brother by the ſame mother, diſcovered the deſign. So gathering together a band of ſtout young men like themſelves, they ſeized two of their father's beſt ſhips, and reſolved to follow the profeſſion they were now of, till they heard of their father's death. That as for the lady who had ſaved his life, ſhe was the late wife of a petty prince of the Curdi *, tributary to the King of Perſia, whoſe huſband had been lately killed by treachery, or in an ambuſcade of the wild Arabs. That, as far as he had been informed, the prince her huſband had been ſent by the king his maſter to Alexandria †; who, apprehending an inſurrection among his ſubjects ‡, had ordered him to treat for ſome troops of Arabian horſe §. That he went there with a very handſome equipage, and took his beautiful wife along with him. 'Our captain,' continued he, 'happened to be there at the ſame 'time to ſell his prizes, and had not 'only ſold ſeveral things of great value 'to the Curdiſh lord and lady, but had 'contracted a particular friendſhip with 'him, though, as we found ſince, it was 'more on account of his fair wife than 'any thing elſe. Nothing in the world 'could be more obſequious than our 'captain. He attended them, and of'fered his ſervice on all occaſions: you 'ſee, he is a very handſome man, and 'daring by his profeſſion. We could 'not imagine of a long while, why he 'made ſuch a ſtay at that town, con'trary to his cuſtom; living at a very 'high rate, as men of our calling gene'rally do. At length the Curdiſh lord 'having executed his commiſſion, was 'upon the return, when we perceived 'our captain to grow extremely penſive 'and melancholy, but could not tell 'what was the cauſe of it. He called 'his brother, who loſt his life by your 'hand, and me to him, and told us in 'private, he had obſerved ſome of the 'Arabian ſtrangers muttering together, 'as if they were hatching ſome plot or 'other, whether againſt himſelf, or the 'Curd, he could not tell; but bid us be

* The Curdi, or people of Curdiſtan, are a warlike nation, paying a ſmall tribute to the Perſians, and ſometimes to the Turks; their very women are martial, and handle the ſword and pike. The country runs from the Aliduli, a mountainous people, made tributary to the Turks by Selim I. father of Soliman the Magnificent, and reaches as far as Armenia.

† Alexandria is a ſea-port, at the further end of the Mediterranean, belonging to the Turks, but much frequented by Arabian merchants, both by land and ſea. One point of Curdiſtan is not far from this port.

‡ This inſurrection he ſpeaks of, might be the ſeeds, or the firſt plotting of the grand rebellion of Merowits, which began about the date of this account, and cauſed ſuch a terrible revolution in the Perſian empire; which no one who underſtands any thing can be ignorant of.

§ The Arabian horſes are the beſt in the world, though not very large. The horſemen are very dextrous in the Eaſtern way of fighting. On which account one cannot wonder if the King of Perſia, and his rebellious ſubjects, made it their intereſt to procure as many auxiliaries as they could. It is very likely the little parties would always be on watch, to ſurprize one another when they could find an opportunity. And this petty Curdian prince being zealous for the ſervice of his king, might be taken off by the rebels that way.

'ſure

'sure to attend him well armed wherever 'he went. The event proved he had 'reaſon for his ſuſpicions; for one even-'ing, as the Curd and his wife were 'taking the air, with our captain, who 'was always of the party, paſſing through 'a little grove about a league out of 'town, ſix Arabian horſemen, exceed-'ingly well mounted, came full gallop 'up to us; and without ſaying a word, 'two of them fired their piſtols directly 'at the Curdiſh lord, who was the fore-'moſt, but by good fortune miſſed us 'all. The Curd, as all that nation are 'naturally brave, drew his ſcymetar, 'and ruſhing in among them, cut off 'the foremoſt man's head, as clean as 'if it had been a poppy; but advancing 'too far, unarmed as he was, one of 'them turned ſhort, and ſhot him in the 'flank, that he dropped down dead im-'mediately. Our captain ſeeing him 'fall, ruſhed in like lightning, his bro-'ther and myſelf falling on them at the 'ſame time: but the aſſaſſins, as if they 'wanted nothing but the death of the 'Curd, or ſaw by our countenances their 'ſtaying would coſt them dear, imme-'diately turned their horſes, and fled ſo 'ſwiftly on their jennets, that they were 'out of ſight in an inſtant. We con-'ducted the poor diſconſolate lady and 'her dead huſband back to the town, 'where thoſe people made no more of 'it (being accuſtomed to ſuch things) 'than if it had been a common accident. 'When her grief was a little abated, our 'captain told the lady, that it was not 'ſafe for her to return home the ſame 'way ſhe came; that in all probability, 'thoſe who killed her huſband were in 'confederacy with the diſaffected party, 'and would way-lay her, either for his 'papers, or her goods. That he had 'two ſhips well manned at her ſervice, 'and would conduct her ſafe by ſea to 'ſome part of the Perſian empire, from 'whence ſhe might get into her own 'country. She conſented at laſt, having 'ſeen how gallantly my maſter had be-'haved in her defence. So ſhe came 'aboard with her attendants and effects, 'in order to be tranſported into her own 'country. Our captain, you may be 'ſure, was in no haſte to carry her home, 'being fallen moſt deſperately in love 'with her: ſo that inſtead of carrying 'her to any of the Perſian dominions, 'he directed his courſe for Algiers, 'hearing his father was dead; but meet-'ing with you, it has made him alter his 'meaſures for the preſent. He has tried 'all ways to gain her love, but ſhe 'would not give him the leaſt encourage-'ment, till this late accident, by which 'ſhe ſaved your life.' When he had ended his relation, I reflected on it a good while, and conſidering the nature of thoſe pirates, I thought I ſaw a piece of treachery in the affair, much more black than what he deſcribed, and could not forbear compaſſionating the poor lady, both for her diſaſter, and the com-pany ſhe was fallen into. However, I kept my thoughts to myſelf. Not long after we arrived at Alexandria, where the pirate ſold all our effects, that is, the merchandize he had taken aboard our ſhip, except ſome particular things that belonged to my brother and myſelf, as books, papers, maps and ſea-charts, pic-tures, and the like. He determined to carry me to Grand Cairo*, the firſt op-portunity, to ſell me, or even give me away to a ſtrange merchant he had an acquaintance with, where I ſhould never be heard of more.

Nothing remarkable happened during our ſtay at Alexandria; they told me the captain had been in an extraordinary good humour, ever ſince the lady's pro-miſe to marry him. But ſhe, to be ſure he ſhould not deceive her by doing me any injury when I was out of the ſhip, ordered her officer to attend me wherever I was carried, till I was put in ſafe hands, and entirely out of the pirate's power. When we were arrived at Grand Cairo, I was carried to the place where the merchants meet to exchange their commodities; there were perſons of almoſt all the eaſtern and Indian nations. The lady's officer, according to his miſtreſs's order, never ſtirred an inch from me, to witneſs the performance of articles. At length, the pirate and a ſtrange merchant ſpied one another almoſt at the inſtant, and ad-vancing the ſame way, ſaluted each other in the Turkiſh language, which I under-ſtood tolerably well. After ſome mu-tual compliments, the pirate told him he had met with ſuch a perſon he had pro-miſed to procure for him two years be-fore, meaning myſelf, only I was not an

* Grand Cairo is the place of reſidence of the great Baſſa of Egypt, higher up the coun-try, on the river Nile.

eunuch,

eunuch, but that it was in his power to make me ſo, if he pleaſed. Your Reverences cannot doubt but I was a little ſtartled at ſuch a ſpeech, and was going to reply, that I would loſe my life a thouſand times, before I would ſuffer ſuch an injury. But the lady's officer turned to the pirate, and ſaid, he had engaged to his lady I ſhould receive no harm; and that he muſt never expect to obtain her for his wife, if ſhe had the leaſt ſuſpicion of ſuch a thing. But the merchant ſoon put us out of doubt, by aſſuring us, that it was againſt their laws to do ſuch an injury to any one of their own ſpecies; but if it were done before, they could not help it. Then turning to me, he ſaid in very good *Lingua Franca*—'Young 'man, if I buy you, I ſhall ſoon con'vince you, you need not apprehend any 'ſuch uſage from me.' He eyed me from top to toe, with the moſt penetrating look I ever ſaw in my life; yet ſeemed pleaſed at the ſame time. He was very richly clad, attended with two young men in the ſame kind of dreſs, though not rich, who ſeemed rather ſons than ſervants. His age did not appear to me to be above forty, yet had the moſt ſerene and almoſt venerable look imaginable. His complexion was rather browner than that of the Egyptians, but it ſeemed to be more the effect of travelling, than natural. In ſhort, he had an air ſo uncommon, that I was amazed, and began to have as great an opinion of him, as he ſeemed to have of me. He aſked the pirate, what he muſt give for me; he told him, I had coſt him very dear, and with that recounted to him all the circumſtances of the fight wherein I was taken; and, to give him his due, repreſented it no ways to my diſadvantage. However, theſe were not the qualifications the merchant deſired; what he wanted was a perſon who was a ſcholar, and could give him an account of the arts and ſciences, laws, cuſtoms, &c. of the Chriſtians. This the pirate aſſured him I could do; that I was an European Chriſtian, and a ſcholar, as he gueſſed by my books and writings; that I underſtood navigation, geography, aſtronomy, and ſeveral other ſciences. I was out of countenance to hear him talk ſo; for though I had as much knowledge of thoſe ſciences as could be expected from one of my years, yet my age would not permit me to be maſter of them, but only to have the firſt principles, by which I might improve myſelf afterwards.

[*Secretary*. The Inquiſitors demurred a little at this, fearing he might be addicted to judicial aſtrology; but conſidering he had gone through a courſe of philoſophy, and was deſigned for the ſea, they knew he was obliged to have ſome knowledge in thoſe ſciences.]

The pirate told him, I had ſome ſkill in muſick and painting, having ſeen ſome inſtruments and books of thoſe arts among my effects, and aſked me if it were not ſo. I told him, all young gentlemen of liberal education in my country, learnt theſe arts, and that I had a competent knowledge and genius that way. This determined the merchant to purchaſe me. When they came to the price, the pirate demanded forty ounces of native gold, and three of thoſe ſilk carpets, he ſaw there with him, to make a preſent to the Grand Signior. The merchant agreed with him at the firſt word; only demanded all the books, globes, mathematical inſtruments, and, in fine, whatever remained of my effects, into the bargain. The pirate agreed to this, as eaſily as the other did to the price; ſo, upon performance of articles on both ſides, I was delivered to him. As ſoon as I was put into his power, he embraced me with a great deal of tenderneſs, ſaying, I ſhould not repent my change of life. His attendants came up to me, and embraced me in the ſame manner, calling me Brother, and expreſſing a great deal of joy for having me of their company. The merchant bid them take me down to the caravanſera or inn, that I might refreſh myſelf, and change my habit to the ſame as they wore. I was very much ſurprized at ſuch unexpected civilities from ſtrangers. But, before I went, I turned to the pirate, and ſaid to him with an air, that made the merchant put on a very thoughtful look, that I thanked him for keeping his promiſe in ſaving my life; but added, that though the fortune of war had put it in his power to ſell me like a beaſt in the market, it might be in mine ſome time or other to render the like kindneſs. Then turning to the lady's officer, who had been my guardian ſo faithfully, and embracing him with all imaginable tenderneſs, I begged him to pay my beſt reſpects to my fair deliverer; and aſſure her, that I

ſhould

ſhould eſteem it the greateſt happineſs to be one day able to make a return for ſo unparalleled a favour, though it were at the expence of that life ſhe had ſo generouſly ſaved. So we parted, the pirate grumbling a little within himſelf; and I in an amazing ſuſpenſe, to know what was likely to become of me. As they were conducting me to the caravanſera where they lodged, I was full of the ſorrowful reflection, that I was ſtill a ſlave, though I had changed my maſter: but my companions, who were ſome of the handſomeſt young men I ever ſaw in my life, comforted me with the moſt endearing words, telling me, that I need fear nothing; that I ſhould eſteem myſelf one of the happieſt men in the world, when they were arrived ſafe in their own country, which they hoped would be before long; that I ſhould then be as free as they were, and follow what employment of life my inclinations led me to, without any reſtraint whatſoever. In fine, their diſcourſe filled me with freſh amazement, and gave me at the ſame time an eager longing to ſee the event. I perceived they did not keep any ſtrict guard on me; that I verily believed I could eaſily have given them the ſlip; and might have gotten ſome Armenian Chriſtian to conceal me, till I ſhould find an opportunity of returning into my own country. But, having loſt all my effects, I thought I could ſcarce be in a worſe condition, and was reſolved to run all hazards. When I came to the houſe, I was ſtruck with wonder at the magnificence of it, eſpecially at the richneſs of the furniture. It was one of the beſt in all Grand Cairo, though built low according to the cuſtom of the country. It ſeems they always ſtaid a year before they returned into their own country, and ſpared no coſt to make their baniſhment, as they called it, as eaſy as they could. I was entertained with all the rarities of Egypt; the moſt delicious fruits, and the richeſt Greek and Aſiatick wines that could be taſted; by which I ſaw they were not Mahometans. Not knowing what to make of them, I aſked them who they were; of what country, what ſect and profeſſion, and the like. They ſmiled at my queſtions, and told me they were children of the Sun, and were called Mezoranians; which was as unintelligible to me as all the reſt. But their country, they told me, I ſhould ſee in a few months, and bid me aſk no further queſtions. Preſently my maſter came in, and embracing me, once more bid me welcome, with ſuch an engaging affability, as removed almoſt all my fears. But what followed, filled me with the utmoſt ſurprize. 'Young man,' ſaid he, 'by the laws of this country you 'are mine; I have bought you at a very 'high price, and would give twice as 'much for you, if it were to be done 'again. But,' continued he, with a more ſerious air, 'I know no juſt laws 'in the univerſe, that can make a free-'born man become a ſlave to one of his 'own ſpecies. If you will voluntarily 'go along with us, you ſhall enjoy as 'much freedom as I do myſelf: you 'ſhall be exempt from all the barbarous 'laws of theſe inhuman countries, whoſe 'brutal cuſtoms are a reproach to the 'dignity of a rational creature, and 'with whom we have no commerce, but 'to enquire after arts and ſciences, 'which may contribute to the common 'benefit of our people. We are bleſt 'with the moſt opulent country in the 'world: we leave it to your choice, to 'go along with us, or not; if the latter, 'I here give you your liberty, and re-'ſtore to you all that remains of your 'effects, with what aſſiſtance you want 'to carry you back again into your own 'country. Only, this I muſt tell you, 'if you go with us, 'tis likely you will 'never come back again, or perhaps de-'ſire it.' Here he ſtopped, and obſerved my countenance with a great deal of attention. I was ſtruck with ſuch admiration of his generoſity, together with the ſentiments of joy for my unexpected liberty, and gratitude to my benefactor, coming into my mind all at once, that I had as much difficulty to believe what I heard, as your Reverences may now have at the relation of it, till the ſequel informs you of the reaſons for ſuch unheard of proceedings. On the one hand, the natural deſire of liberty prompted me to accept my freedom; on the other, I conſidered my ſhattered fortune; that I was left in a ſtrange country ſo far from home, among Turks and Infidels; the ardour of youth excited me to puſh my fortune. The account of ſo glorious, though unknown a country, ſtirred up my curioſity; I ſaw gold was the leaſt part of the riches of theſe people, who appeared to me the moſt civilized I ever ſaw in my life; but, above all, the ſenſe of what I owed to ſo noble a benefactor,

who

who I saw desired it, and had me as much in his power now, as he could have afterwards. These considerations almost determined me to go along with him. I had continued longer thus irresolute, and fluctuating between so many different thoughts, if he had not brought me to myself, by saying—'What say 'you, young man, to my proposal?' I started out of my reveries, as if I had awaked from a real dream; and making a most profound reverence—'My lord,' said I, 'or rather my father and deli-'verer, I am yours by all the ties of 'gratitude a human heart is capable of; 'I resign myself to your conduct, and 'will follow you to the end of the 'world.' This I said with such emotion of spirit, that I believe he saw into my very soul, for embracing me once more with a most inexpressible tenderness—'I adopt you,' said he, 'for my 'son; and these are your brothers,' pointing to his two young companions; 'all 'I require of you is, that you live as such.'—Here, reverend Fathers, I must confess one of the greatest faults I ever did in my life. I never considered whether these men were Christians or Heathens: I engaged myself with a people, where I could never have the exercise of my religion, although I always preserved it in my heart. But, what could be expected from a daring young man, just in the heat of his youth, who had lost all his fortune, and had such a glorious prospect offered him for retrieving it?—Soon after this, he gave orders to his attendants to withdraw, as if he intended to say something to me in private; they obeyed immediately with a filial respect, as if they had indeed been his sons, but they were not; I only mention it to shew the nature of the people I was engaged with: then taking me by the hand, he made me sit down by him, and asked me if it were really true, as the pirate informed him, that I was an European Christian? 'Though,' added he, 'be 'what you will, I do not repent my buy-'ing of you.' I told him I was, and in that belief would live and die. 'So 'you may,' said he, seemingly pleased at my answer. 'But I have not yet met 'with any of that part of the world, 'who seemed to have the dispositions of 'mind I think I see in you,' looking at the lineaments of my face with a great deal of earnestness. 'I have been in-'formed,' continued he, 'that your laws 'are not like the barbarous Turks, whose 'government is made up of tyranny and 'brutality, governing all by fear and 'force, and making slaves of all who fall 'under their power. Whereas the Eu-'ropean Christians, as I am told, are 'governed by a divine law, that teaches 'them to do good to all, injury to none; 'particularly not to kill and destroy their 'own species; nor to steal, cheat, over-'reach, or defraud, any one of their just 'due; but to do in all things just as they 'would be done by; looking on all men 'as common brothers of the same stock, 'and behaving with justice and equity 'in all their actions publick and private, 'as if they were to give an account to 'the universal Lord and Father of all.' I told him our law did really teach and command us to do so; but that very few lived up to this law; that we were obliged to have recourse to coercive laws and penalties, to enforce what we acknowledged otherwise to be a duty: that if it were not for the fear of such punishments, the greatest part of them would be worse than the very Turks he mentioned. He seemed strangely surprised at this.—'What,' says he, 'can any one do in 'private, what his own reason and so-'lemn profession condemns?' Then addressing himself to me in a more particular manner—'Do you profess this just 'and holy law you mentioned?' I told him I did.—'Then,' says he, 'do but 'live up to your own law, and we re-'quire no more of you*.' Here he made a little noise with his staff, at which two

* If it appear incredible to any one, that Heathens, as these people were, should have such strict ideas of morality and justice, when they see such horrid injustice, frauds and oppressions, among Christians, let them consider first, that the law and light of nature will never be entirely extinguished in any who do not shut their eyes against it; but that they would esteem the injuries they do to others, without any scruple, to be very great hardships if done to themselves: they have therefore the ideas of justice and equity imprinted in their minds, however obscured by their wicked lives. 2dly, Let them read the celebrated Bishop of Meaux's Universal History, pt. iii. of the morals and equity of the ancient Egyptians under their great king Sesostris, or about that time. 3dly, Not only the lives and maxims of the first Heathen philosophers, afford us very just rules of morality, but there are also fragments of ancient

two of his attendants came in; he asked them if my effects were come from the pirate. Being answered, they were, he ordered them to be brought in, and examined them very nicely. There were among them some pictures of my own drawing, a repeating watch, two compass boxes, one of them very curiously wrought in ivory and gold, which had been my great grandfather's, given him by Venerio; a set of mathematical instruments, draughts of statuary and architecture by the best masters; with all which he seemed extremely pleased. After he had examined them with a great deal of admiration, he ordered one of his attendants to reach him a cabinet full of gold; he opened it to me, and said—'Young 'man, I not only restore all your effects 'here present, having no right to any 'thing that belongs to another man; 'but once more offer you your liberty, 'and as much of this gold, as you think 'sufficient to carry you home, and make 'you live easy all your life.' I was a little out of countenance, imagining what I said of the ill morals of the Christians had made him afraid to take me along with him. I told him, I valued nothing now so much as his company, and begged him not only to let me go along with him, but that he would be pleased to accept whatever he saw of mine there before him; adding, that I esteemed it the greatest happiness, to be able to make some small recompence for the obligations I owed him. 'I do ac-'cept of it,' says he, 'and take you so-'lemnly into my care; go along with 'these young men, and enjoy your li-'berty in effect, which I have hitherto 'only given you in words.' Here some of his elder companions coming in, as if they were to consult about business, the young men and myself went to walk the town for our diversion. Your Reverences may be sure I observed all the actions of these new people, with the greatest attention my age was capable of. They seemed not only to have a horror of the barbarous manners and vices of the Turks, but even a contempt of all the pleasures and diversions of the country. Their whole business was to inform themselves of what they thought might be an improvement in their own country, particularly in arts and trades, and whatever curiosities were brought from foreign parts; setting down their observations of every thing of moment. They had masters of the country at set hours to teach them the Turkish and Persian languages, in which I endeavoured to perfect myself along with them. Though they seemed to be the most moral men in the world, I could observe no signs of religion in them, till a certain occasion that happened to us in our voyage, of which I shall speak to your Reverences in it's proper place. This was the only point they were shy in; they gave me the reasons for it afterwards; but their behaviour was the most candid and sincere in other matters that can be imagined. We lived thus in the most perfect union all the time we staid at Grand Cairo; and I enjoyed the same liberty that I could have had in Italy: all I remarked in them was an uneasiness they expressed to be so long out of their own country; but they comforted themselves with the thought it would not be long. I cannot omit one observation I made of these young men's conduct while we staid in Egypt.

ancient history, from the earliest times, of whole Heathen nations, whose lives would make Christians blush at their own immoralities, if they were not hardened in them. The people of Colchos, whom the great Bochart, in his Phaleg, proves to have been a colony of ancient Egyptians, as will be seen in the sequel of these memoirs, or the ancient inhabitants of Pontus, who come from them, were, according to Homer, the most just of men.

Γαλακτοφάγων δικαιοτάτων ἀνθρώπων.

Milk-eaters the most just of men. HOM. IL. K.

Chœrilus in Xerxis Diabasi apud Bochart, speaking of the Scythians on the Euxine sea, says—'Νομάδων ἦσαν ἄποικοι ἀνθρώπων νομίμων—they were a colony of the Nomades, a just 'people.'

Strabo says, that Anacharsis and Abaris, both Scythians, esteemed by the ancient Greeks for their peculiar and national affability, probity, and justice:—'ἔστι ἐθνικόν τινα χαρακτῆρα 'ἐπιφαινόμενον ἡμερότητος, καὶ τιμιότητος, καὶ δικαιοσύνης.' And Nicholaus Damascenus, of the Galactophagi—'εἰσὶ δὲ καὶ δικαιότατοι—they are the most just of men.' Vide BOCHART, lib. iii. c. 9.

They were all about my own age, ſtrong and vigorous, and the handſomeſt race of people, perhaps, the world ever produced: we were in the moſt voluptuous and lewd town in the whole eaſtern empire; the young women ſeemed ready to devour us as we went along the ſtreets. Yet I never could perceive in the young men the leaſt propenſity of lewdneſs. I imputed it at firſt to the apprehenſion of my being in their company, and a ſtranger; but I ſoon found they acted by principle. As young men are apt to encourage, or rather corrupt one another, I own I could not forbear expreſſing my wonder at it. They ſeemed ſurprized at the thought; but the reaſons they gave were as much out of our common way of thinking, as their behaviour. They told me, for the firſt reaſon, that all the women they ſaw were either married; or particular men's daughters; or common. As to married women, they ſaid, it was ſuch a heinous piece of injuſtice to violate the marriage-bed, that every man living would look upon it as the greateſt injury done to himſelf: how could they therefore in reaſon do it to another? If they were daughters of particular men, bred up with ſo much care and ſolicitude of their parents, what a terrible affliction muſt it be to them, or to ourſelves, to ſee our daughters or ſiſters violated and corrupted, after all our care to the contrary; and this too, perhaps, by thoſe we had cheriſhed in our own boſoms? If common ſtrumpets, what rational man could look on them otherwiſe than brute beaſts, to proſtitute themſelves to every ſtranger for hire? Beſides, their abandoned lewdneſs generally defeats the great deſign of nature to propagate the ſpecies; or by their impure embraces, ſuch diſorders may be contracted, as to make us hereafter, at beſt, but fathers of a weak and ſickly offſpring. And if we ſhould have children by them, what would become of our father's grand-children? But what man who had the leaſt ſenſe of the dignity of his own birth, would ſtain his race, and give birth to ſuch a wretched breed, and then leave them expoſed to want and infamy? This they ſaid chiefly with reference to the vaſt ideas they had of their own nation, valuing themſelves above all other people; though the conſideration holds good with all men. I own, I was mute at theſe reaſons, and could not ſay but they were very juſt, though the warmth of my youth had hindered me from reflecting on them before. Theſe reflections appeared ſo extraordinary in young men, and even Heathens, that I ſhall never forget them. Some time after, I found by their diligence in ſettling their affairs, and the chearfulneſs of their countenances, that they expected to leave Egypt very ſoon; they ſeemed to wait for nothing but orders from their governor. In the mean time there happened an accident to me, ſcarce fit indeed for your Reverences to hear; nor ſhould I ever have thought of relating it, had you not laid your commands on me to give an exact account of my whole life. Beſides, that it is interwoven with ſome of the chief occurrences of my life in the latter part of it. Our governor, whom they called Pophar, which in their language ſignifies Father of his people, and by which name I ſhall always call him hereafter, looking at his ephemeris, which he did very frequently, found by computation, that he had ſtill ſome time left to ſtay in the country, and reſolved to go down once more to Alexandria, to ſee if he could meet with any more European curioſities, brought by the merchant ſhips that are perpetually coming at that ſeaſon into the port. He took only two of the young men and me along with him, to ſhew me, as he ſaid, that I was entirely at my liberty, ſince I might eaſily find ſome ſhip or other to carry me into my own country; and I, on the other hand, to convince him of the ſincerity of my intentions, generally kept in his company. The affair I am going to ſpeak of, ſoon gave him full proof of my ſincerity.

While we were walking in the publick places to view the ſeveral goods and curioſities, that were brought from different parts of the world, it happened that the baſſa of Grand Cairo, with all his family, was come to Alexandria on the ſame account, as well as to buy ſome young female ſlaves. His wife and daughter were then both with him. The wife was one of the Grand Signior's ſiſters, ſeemingly about thirty, and a wonderful fine woman. The daughter was about ſixteen, of ſuch exquiſite beauty, and lovely features, as were ſufficient to charm the greateſt prince in the world*.

When

* N. B. The baſſa of Grand Cairo is one of the greateſt officers in the Turkiſh empire, and the moſt independent of any ſubject in Turky. It is cuſtomary for the ſultans to give

When he perceived them, the Pophar, who naturally abhorred the Turks, kept off, as if he were treating privately with ſome merchants. But I, being young and inconſiderate, ſtood gazing, though at a reſpectful diſtance, at the baſſa's beautiful daughter, from no other motive but mere curioſity. She had her eyes fixed on my companions and me at the ſame time, and, as I ſuppoſed, on the ſame account. Her dreſs was ſo magnificent, and her perſon ſo charming, that I thought her the moſt beautiful creature I had ever ſeen in my life. If I could have foreſeen the troubles which that ſhort interview was to coſt both the Pophar and myſelf, I ſhould have choſen rather to have looked on the moſt hideous monſter. I obſerved that the young lady, with a particular ſort of emotion, whiſpered ſomething to an elderly woman that attended her, and that this laſt did the ſame to a page, who immediately went to two natives of the place, whom the Pophar uſed to hire to carry his things: this was to enquire of them who we were. They, as appeared by the event, told them, that I was a young ſlave lately bought by the Pophar. After a while, the baſſa with his train went away, and I, for my part, thought no more of the matter. The next day, as the Pophar and we were walking in one of the publick gardens, a little elderly man, like an eunuch, with a moſt beautiful youth along with him, having dogged us to a private part of the walks, came up to us, and addreſſing themſelves to the Pophar, aſked him what he would take for his young ſlave, pointing at me, becauſe the baſſa deſired to buy him. The Pophar ſeemed to be more ſurprized at this unexpected queſtion, than I ever obſerved him at any thing before, which confirmed me more and more in the opinion of the kindneſs he had for me. But ſoon coming to himſelf, as he was a man of great preſence of mind, he ſaid very calmly, that I was no ſlave; nor a perſon to be ſold for any price, ſince I was as free as he was. Taking this for a pretext to enhance the price, they produced ſome oriental pearls with other jewels of immenſe value; and bid him name what he would have, and it ſhould be paid immediately: adding, that I was to be the companion of the baſſa's ſon, where I might make my fortune for ever, if I would go along with them. The Pophar perſiſted in his firſt anſwer, and ſaid he had no power over me: they alledged, I had been bought as a ſlave, but a little before, in the Grand Signior's dominions, and they would have me. Here I interpoſed, and anſwered briſkly, that though I had been taken priſoner by the chance of war, I was no ſlave, nor would I part with my liberty but at the price of my life. The baſſa's ſon, for ſo he now declared himſelf to be, inſtead of being angry at my reſolute anſwer, replied with a moſt agreeable ſmile, that I ſhould be as free as he was; making at the ſame time the moſt ſolemn proteſtations by his holy Alcoran, that our lives and deaths ſhould be inſeparable. Though there was ſomething in his words the moſt perſuaſive I ever felt, yet conſidering the obligations I had to the Pophar, I was reſolved not to go; but anſwered with a moſt reſpectful bow, that though I was free by nature, I had indiſpenſable obligations not to go with him, and hoped he would take it for a determinate anſwer. I pronounced this with ſuch a reſolute air, as made him ſee there was no hopes. Whether his deſire was more enflamed by my denial, or whether they took us for perſons of greater note than we appeared to be, I cannot tell; but I obſerved he put on a very languiſhing air, with tears ſtealing down his cheeks, which moved me to a degree I cannot expreſs. I was ſcarce capable of ſpeaking, but caſt down my eyes, and ſtood as immoveable as a ſtatue. This ſeemed to revive his hopes; and recovering himſelf a little, with a trembling voice he replied—'Suppoſe it be the baſ-'ſa's daughter, you ſaw yeſterday, that 'deſires to have you for her attendant, 'what will you ſay then?' I ſtarted at this, and caſting my eyes on him more attentively, I ſaw him ſwimming in tears, with a tenderneſs enough to pierce the hardeſt heart. I looked at the Pophar, who I ſaw was trembling for me; and feared it was the daughter herſelf that aſked me the queſtion. I was ſoon put out of doubt; for ſhe, finding ſhe had gone too far to go back, diſcovered herſelf, and ſaid, I muſt go along with her,

give their daughters in marriage to ſuch perſons; but they are often diſliked by their huſbands, on account of their imperious behaviour.

or one of us muſt die*.—I hope your Reverences will excuſe this account I give of myſelf, which nothing ſhould have drawn from me, though it is literally true, but your expreſs commands to tell the whole hiſtory of my life.—The perplexity I was in cannot be imagined; I conſidered ſhe was a Turk, and I a Chriſtian; that my death muſt certainly be the conſequence of ſuch a raſh affair, were I to engage in it; that whether ſhe concealed me in her father's court, or attempted to go off with me, it was ten thouſand to one, we ſhould both be ſacrificed: neither could the violence of ſuch a ſudden paſſion ever be concealed from the baſſa's ſpies. In a word, I was reſolved not to go; but how to get off was the difficulty. I ſaw the moſt beautiful creature in the world all in tears before me, after a declaration of love, that exceeded the moſt romantick tales; youth, love, and beauty, and even an inclination on my ſide, pleaded her cauſe. But at length the conſideration of the endleſs miſeries I was likely to draw on the young lady, ſhould I comply with what ſhe deſired, prevailed above all other. I was reſolved to refuſe, for her ſake more than my own, and was juſt going to tell her ſo on my knees, with all the arguments my reaſon could ſuggeſt to appeaſe her; when an attendant came running in haſte to the other perſon, who was alſo a woman, and told her the baſſa was coming that way. She was rouſed out of her lethargy at this. The other woman immediately ſnatched her away, as the Pophar did me; and ſhe had only time to call out with a threat —'Think better on it, or die.' I was no ſooner out of her ſight, but I found a thouſand reaſons for what I did, more than I could think of before, while the enchanting object was before my eyes. I ſaw the madneſs of that paſſion which forced the moſt charming perſon of the Ottoman empire, capable by her beauty to conquer the Grand Signior himſelf, to make a declaration of love, ſo contrary to the nature and modeſty of her ſex,

*) Love adventures are not the deſign of theſe memoirs, as will appear by the reſt of his life: otherwiſe, this account of the baſſa's daughter had like to have made me lay down my pen, without troubling myſelf to write any further remark. But, when I conſidered, the man is no fool, let him be what he will, nor could deſign to embelliſh his hiſtory by this extraordinary adventure, ſo like the former, and juſt upon the back of it, I am inclined to believe he wrote the matter of fact juſt as it happened. More unaccountable accidents than this have happened to ſome men.

The amorous temper of the Turkiſh ladies, eſpecially at Grand Cairo, where the women are the moſt voluptuous in the world, and the ſurprizing beauty of this young man, who, the ſecretary ſays, has the nobleſt preſence he ever ſaw, even at that age, might eaſily charm a wanton giddy girl at the firſt ſight. Beſides, ſhe was informed he was a ſlave, and might think ſhe could have purchaſed him for her private gallant; or might be encouraged in it by the luſtful elderly woman that attended her. Such things have been done before now; but when ſhe came nearer to the tempting object, and found him to be ſomething more noble than ſhe expected, her paſſion might thereby grow to the higheſt pitch.

Extraordinary beauty, in either ſex, is oftentimes a great misfortune; ſince it frequently leads them into very great follies, and even diſaſters. What will not heedleſs youth do, when fired with flattery or charms? 'Tis no new thing for women to fall in love at firſt ſight, as well as men, and on as unequal terms; in ſpight of all reaſons and conſiderations to the contrary. I believe there may be men in the world, as charming in the eyes of women, as ever the fair Helen appeared to the men. The almoſt incredible cataſtrophes, cauſed by her beauty, are ſo far from being fabulous, that, beſides the account Homer gives of her, there is extant an oration of the famous Iſocrates De laudibus Helenæ, before Alexander the Great's time, which gives a more amazing account of the effects of her beauty, than Homer does. He ſays, ſhe was raviſhed for her beauty by the great and wiſe Theſeus, when ſhe was but a girl. She was afterwards courted by all the Grecian princes; and, after her marriage, was carried from Europe into Aſia by the beautiful Paris; which kindled the firſt war, that is recorded in hiſtory to have been made in thoſe parts of the world. Yet notwithſtanding that falſe and fatal ſtep, her beauty reconciled her to her huſband. The ſight of ſome men may have as violent effects on women.

It is poſſible the young lady would have been very angry with any one, who ſhould have perſuaded Signor Gaudentio to do as he did; yet in effect it was the greateſt kindneſs: for this very lady, ſome time after, became miſtreſs of the whole Ottoman empire. Whereas if ſhe had run away with him, as the violence of her paſſion ſuggeſted, they had both of them been inevitably miſerable. Notwithſtanding all theſe reaſons, I ſhould not have believed this ſtory, if I had not examined ſome other facts, which, he ſaid, happened to him at Venice, as incredible as this, and found them to be really true.

ſex, as well as her quality and dignity, and ready to ſacrifice her reputation, the duty ſhe owed her parents, her liberty, perhaps her life, for an unknown perſon, who had been a ſlave but ſome time before. I ſaw, on the other hand, that had I complied with the fair charmer's propoſal, I muſt have run the riſque of loſing my religion, or life, or rather both, with a dreadful chain of hidden misfortunes, likely to accompany ſuch a raſh adventure. While I was taken up with theſe thoughts, the wiſe Pophar, after reflecting a little upon what had happened, told me, this unfortunate affair would not end ſo, but that it might coſt us both our lives, and ſomething elſe that was more dear to him. He feared ſo violent a paſſion would draw on other extremes; eſpecially conſidering the wickedneſs of the people, and the brutal tyranny of their government: however, he was reſolved not to give me up but with his life, if I would but ſtand to it myſelf: adding, that we muſt make off as faſt as we could; and, having ſo many ſpies upon us, uſe policy as well as expedition. Accordingly he went down directly to the port, and hired a ſhip in the moſt public manner to go for Cyprus, paid the whole freight on the ſpot, and told them they muſt neceſſarily ſail that evening. We ſhould actually have done ſo, had not our companions and effects obliged us to return to Grand Cairo; but inſtead of embarking for Cyprus, he called aſide the maſter of the veſſel, who was of his acquaintance, and for a good round ſum, privately agreed with him to ſail out of the port, as if we were really on board, while the Pophar hired a boat for us at the other end of the town, in which we went that night directly for Grand Cairo. As ſoon as we were arrived there, we enquired how long it would be before the baſſa returned to that city. They told us it would be about a fortnight at ſooneſt; this gave the Pophar time to pay off his houſe, pack up his effects, and get all things ready for his great voyage; but he ſtill had greater apprehenſions in his looks than ever I remarked in him. However, he told us, he hoped the affair would end well. In five days time all things were in readineſs for our departure. We ſet out a little before ſun-ſet, as is cuſtomary in thoſe countries, and marched but a ſlow pace whilſt we were near the town, to avoid any ſuſpicion of flight. After we had travelled thus about a league up by the ſide of the river Nile, the Pophar leading the van, and the reſt following in a pretty long ſtring after him, we met five or ſix men coming down the river-ſide on horſeback, whoſe fine turbans and habits ſhewed they were pages, or attendants of ſome great perſon. The Pophar turned off from the river, as if it were to give them way: and they paſſed on very civilly without ſeeming to take any further notice of us. I was the hindmoſt but one of our train, having ſtaid to give our dromedaries ſome water. Soon after theſe, came two ladies riding on little Arabian jennets, with prodigious rich furniture, by which I gueſſed them to be perſons of quality, and the others gone before to be their attendants. They were not quite over againſt where I was, when the jennet of the younger of the two ladies began to ſnort and ſtart at our dromedaries, and became ſo unruly, that I apprehended ſhe could ſcarce ſit him. At that inſtant, one of the led dromedaries coming pretty near, that and the ruſtling of it's loading, ſo frighted the jennet, that he gave a bound all on a ſudden, and being on the inſide of us towards the river, he ran full ſpeed towards the edge of the bank, where not being able to ſtop his career, he flew directly off the precipice into the river, with the lady ſtill ſitting him; but the violence of the leap threw her off two or three yards into the water. It happened very luckily that there was a little iſland juſt by where ſhe fell, and her cloaths keeping her up for ſome minutes, the ſtream carried her againſt ſome ſtakes that ſtood juſt above the water, which catched hold of her cloaths, and held her there. The ſhrieks of the other lady brought the neareſt attendants up to us; but thoſe fearful wretches durſt not venture into the river to her aſſiſtance. I jumped off my dromedary with indignation, and throwing off my looſe garment and ſandals, ſwam to her, and with much difficulty getting hold of her hand, and looſing her garments from the ſtakes, I made a ſhift to draw her acroſs the ſtream, till I brought her to land. She was quite ſenſeleſs for ſome time; I held down her head, which I had not yet looked at, to make her diſgorge the water ſhe had ſwallowed; but I was ſoon ſtruck with a double ſurprize, when I looked at her face, to find it was the baſſa's daughter, and to ſee her in that place, whom I thought I had left at Alexandria.

Alexandria. After ſome time, ſhe came to herſelf, and looking fixed on me a good while, her ſenſes not being entirely recovered, at laſt ſhe cried out—'O Ma-'homet, muſt I owe my life to this man!' and fainted away. The other lady, who was her confidant, with a great deal of pains brought her to herſelf again; we raiſed her up, and endeavoured to comfort her as well as we could: 'No,' ſays ſhe, 'throw me into the river once more; 'let me not be obliged to a Barbarian 'for whom I have done too much al-'ready.' I told her in the moſt reſpectful terms I could think of, that Providence had ordered it ſo, that I might make ſome recompence for the undeſerved obligations ſhe had laid on me; that I had too great value for her merit, ever to make her miſerable, by loving a ſlave, ſuch as I was, a ſtranger, a Chriſtian, and one who had indiſpenſable obligations to act as I did. She ſtartled a little at what I ſaid; but after a ſhort recollection anſwered—'Whether you are a 'ſlave, an infidel, or whatever you pleaſe, 'you are one of the moſt generous men 'in the world. I ſuppoſe your obligations are on account of ſome more happy woman than myſelf; but ſince I 'owe my life to you, I am reſolved not 'to make you unhappy, any more than 'you do me. I not only pardon you, 'but am convinced my pretenſions are 'both unjuſt, and againſt my own ho-'nour.' She ſaid this with an air becoming her quality: ſhe was much more at eaſe when I aſſured her I was engaged to no woman in the world; but that her memory ſhould be ever dear to me, and imprinted in my heart till my laſt breath. Here ten or a dozen armed Turks came upon us full ſpeed from the town, and ſeeing the Pophar and his companions, they cried out—'Stop, villains! we arreſt 'you in the name of the baſſa.' At this we ſtarted up to ſee what was the matter, when the lady, who knew them, bid me not be afraid; that ſhe had ordered theſe men to purſue me, when ſhe left Alexandria. That hearing we were fled off by ſea, ſhe pretended ſickneſs, and aſked leave of her father to return to Cairo, there to bemoan her misfortune with her confidant; and was in thoſe melancholy ſentiments, when the late accident happened to her. That ſhe ſuppoſed theſe men had diſcovered the trick we had plaid them in not going by ſea, and on better information had purſued us this way. So ſhe diſmiſſed them immediately. I was all this while in one of the greateſt agonies that can be expreſſed, both for fear of my own reſolutions and hers: ſo I begged her to retire, leſt her wet cloaths ſhould endanger her health. I ſhould not have been able to pronounce theſe words, if the Pophar had not caſt a look at me, which pierced me through, and made me ſee the danger I was in by my delay. Her reſolutions now ſeemed to be ſtronger than mine. She pulled off this jewel your Reverences ſee on my finger, and juſt ſaid, with tears trickling down her beautiful cheeks—'Take this, 'and adieu!' She then pulled her companion away, and never looked at me more. I ſtood amazed, almoſt without life or motion in me, and cannot tell how long I might have continued ſo, if the Pophar had not come and congratulated me for my deliverance. I told him, I did not know what he meant by deliverance, for I did not know whether I was alive or dead, and that I was afraid he would repent his buying of me, if I procured him any more of theſe adventures? 'If we meet with no worſe than 'theſe,' ſays he, 'we are well enough; 'no victory can be gained without ſome 'loſs.' So he awakened me out of my lethargy, and commanded us to make the beſt of our way.

Though the Pophar was uneaſy to be out of the reach of the fair lady and her faithleſs Turks, yet he was not in any great haſte in the main, the preſent time for his great voyage not being yet come. There appeared a gaiety in his countenance, that ſeemed to promiſe us a proſperous journey. For my own part, though I was glad I had eſcaped my dangerous enchantreſs, there was a heavineſs lay on my ſpirits, which I could give no account of; but the thoughts of ſuch an unknown voyage, and variety of places, diſſipated it by degrees. We were eleven in number, five elderly men, and five young ones, myſelf being a ſupernumerary perſon. We were all mounted upon dromedaries, which were very fine for that ſort of creature; they are ſomething like camels, but leſs, and much ſwifter; they live a great while without water, as the camels do, which was the reaſon they made uſe of them, for the barren ſands they were to paſs over; though they have the fineſt horſes that can be ſeen in their own country. They had five ſpare ones to carry proviſions,

viſions, or to change, in caſe any one of their own ſhould tire by the way. It was upon one of theſe five that I rode; we went up the Nile, leaving it on our left-hand all the way, ſteering our courſe directly for the Upper Egypt. I preſume your Reverences know, that the river Nile divides Egypt in two parts lengthways, deſcending from Abyſſinia with ſuch an immenſe courſe, that the Ethiopians ſaid it had no head; and running through the Hither Ethiopia, pours down upon Egypt, as the Rhine does through the Spaniſh Netherlands, making it one of the richeſt countries in the univerſe. We viſited all the towns on that famous river upwards, under pretence of merchandizing; but the true reaſon of our delay was, becauſe the Pophar's critical time for his great voyage was not yet come. He looked at his ephemeris and notes almoſt every hour, the reſt of them attending his nod in the moſt minute circumſtances. As we approached the upper parts of Egypt, as nigh as I could gueſs, over againſt the deſarts of Barca, they began to buy proviſions proper for their purpoſe; but particularly rice, dried fruits, and a ſort of dried paſte that ſerved us for bread. They bought their proviſions at different places, to avoid ſuſpicion; and I obſerved they laid up a conſiderable quantity, both for their dromedaries and their ſelves: by which I found we had a long journey to make. When we came over againſt the middle coaſt of the vaſt deſart of Barca, we met with a delicate clear rivulet, breaking out of a riſing part of the ſands, and making towards the Nile. Here we alighted, drank ourſelves, and gave our dromedaries to drink as much as they would: then we filled all our veſſels, made on purpoſe for carriage, and took in a much greater proportion of water than we had done proviſions.—I forgot to tell your Reverences, that at ſeveral places as we paſſed, they diſmounted and kiſſed the ground with a very ſuperſtitious devotion, and ſcraped ſome of the duſt, which they put into *golden urns*, which they had brought with them on purpoſe, letting me do what I pleaſed all the while. This ſort of devotion I then only gueſſed, but found to be true afterwards, was the chief occaſion of their coming into thoſe parts; though carried on under the pretence of merchandizing. They did the ſame in this place; and when all were ready, the Pophar looking on his papers and needle, cried—'*Gaulo Benim*,' which I was informed, was as much as to ſay—'Now, children, for our lives;' and immediately, as he had ſteered ſouth all along before, he turned ſhort on his right-hand due weſt, croſs the vaſt deſart of Barca, as faſt as his dromedary could well go. We had nothing but ſands and ſky before us, and in a few hours were almoſt out of danger of any one's attempting to follow us.

Being thus embarked, if I may ſay ſo, on this vaſt ocean of ſand, a thouſand perplexing thoughts came into my mind, which I did not reflect on before. Behold me in the midſt of the inhoſpitable deſarts of Africa, where whole armies * had often periſhed. The further we advanced the more our danger encreaſed. I was with men, who were not only ſtrangers to myſelf, but to all the world beſide; ten againſt one: but this was not all; I was perſuaded now they were Heathens and Idolaters; for beſide their ſuperſtitious kiſſing the earth in ſeveral places, I obſerved they looked up towards the Sun, and ſeemed to addreſs their oraiſons to that planet, glorious indeed, but a planet and a creature nevertheleſs. Then I reflected on what the Pophar ſaid when he bought me, that I was not likely to return. 'It is poſſible,' thought I, 'I 'am deſtined for a human ſacrifice, to 'ſome Heathen god in the midſt of this 'vaſt deſart.' But not ſeeing any arms they had, either offenſive or defenſive, except their ſhort goads to prick on their dromedaries, I was a little eaſy: I had privately provided myſelf with two pocket-piſtols, and was reſolved to defend myſelf till the laſt gaſp. But when I con-

* Ancient hiſtories give us ſeveral inſtances of a great number of perſons, and even whole armies, who have been loſt in the ſands of Africa. Herodotus in Thalia, ſays that Cambyſes the ſon of Cyrus the Great, in his expedition againſt the Ethiopians, was brought to ſuch ſtraits in thoſe vaſt deſarts, that they were forced to eat every tenth man before they could get back again. The other army, which he ſent to deſtroy the temple of Jupiter Hammon, was entirely overwhelmed and loſt in the ſands: HERODOT. THALIA. The Idolaters imputed it as a puniſhment for his impiety againſt Jupiter, but it was for want of knowing the danger. I ſuppoſe very few are ignorant of the contrivance of Marius the Roman general, to get over the ſands to Capſa, to ſeize Jugurtha's treaſure, which he thought ſecure. SALLUST. DE BELLO JUGURTHIN.

ſidered that unparalleled juſtice and humanity I had experienced in their treatment of me, I was a little comforted. As for the difficulty of paſſing the deſarts, I reflected that their own lives were as much in danger as mine; that they muſt have ſome unknown ways of paſſing them over, otherwiſe they would never expoſe themſelves to ſuch evident danger.

I ſhould have told your Reverences, that we ſet out a little before ſun-ſet, to avoid the heats, June the 9th, 1688; the moon was about the firſt quarter, and carried on the light till nigh dawn of day; the glittering of the ſands, or rather pebbly gravel, in which there were abundance of ſhining ſtones like jewels or cryſtal, encreaſed the light, that we could ſee to ſteer our courſe by the needle very well. We went on at a vaſt rate, the dromedaries being very ſwift creatures; their pace is more running than galloping, much like that of a mule; that I verily believe, from ſix o'clock in the evening till about ten the next day, we ran almoſt an hundred and twenty Italian miles: we had neither ſtop nor let, but ſteered our courſe in a direct line, like a ſhip under ſail. The heats were not nigh ſo unſufferable as I expected; for though we ſaw nothing we could call a mountain in thoſe immenſe Bares, yet the ſands, or at leaſt the way we ſteered, was very high ground: that as ſoon as we were out of the breath of the habitable countries, we had a perpetual breeze blowing full in our faces; yet ſo uniform, that it ſcarce raiſed any duſt: partly becauſe, where we paſſed, the ſands were not of that ſmall duſty kind, as in ſome parts of Africa, which fly in clouds with the wind, overwhelming all before it, but of a more gravelly kind; and partly from an imperceptible dew, which, though not ſo thick as fog, moiſtened the ſurface of the ground pretty much. A little after nine next morning, we came to ſome clumps of ſhrubby trees, with a little moſs on the ground inſtead of graſs: here the wind fell, and the heats became very violent. The Pophar ordered us to alight and pitch our tents, to ſhelter both ourſelves and dromedaries from the heats. Their tents were made of the fineſt ſort of oiled cloth I ever ſaw, prodigious light and portable, yet capable of keeping out both rain and ſun. Here we refreſhed ourſelves and beaſts till a little after ſix; when we ſet out again, ſteering ſtill directly weſt as nigh as I could gueſs. We went on thus for three days and nights without any conſiderable accident, only I obſerved the ground ſeemed to riſe inſenſibly higher, and the breezes not only ſtronger, but the air itſelf much cooler. About ten the third day, we ſaw ſome more clumps of trees on our right-hand, which looked greener and thicker than the former, as if they were the beginning of ſome habitable vale, as in effect they were. The Pophar ordered us to turn that way, which was the only turning out of our way we had yet made. By the chearfulneſs of their countenances, I thought this might be the beginning of their country; but I was very much miſtaken; we had a far longer and more dangerous way to go, than what we had paſſed hitherto. However, this was a very remarkable ſtation of our voyage, as your Reverences will find by the ſequel. As we advanced, we found it to open and deſcend gradually; till at length we ſaw a moſt beautiful vale, full of palms, dates, oranges, and other fruit-trees, entirely unknown in theſe parts, with ſuch a refreſhing ſmell from the odoriferous ſhrubs, as filled the whole air with perfumes*; we rode into the thickeſt of it as faſt as we could to enjoy the inviting ſhade. We eaſed our dromedaries, and took the firſt care of them; for on them all our ſafeties depended. After we had refreſhed ourſelves, the Pophar ordered every one to go to ſleep as ſoon as he could, ſince we were like to have but little the three following days. I ſhould have told your Reverences, that as ſoon as they alighted, they fell down flat on their faces and kiſſed the earth, with a great deal of ſeeming joy and ardour, which I took to be a congratulation for their happy arrival at ſo hoſpitable a place, but it was on a quite different account. I was the firſt who awoke after our refreſhment; my thoughts and fears, though much calmer than they had been, would not ſuffer me to be ſo ſedate as the reſt. Finding the hour for departing was not yet come, I got up, and walked in that delicious grove, which was ſo much t he more delightful, as the deſarts we had p aſſed were dreadful and horrid: I paſſed

* The prodigious fertility of Africa, in the vales between the deſarts and the ſkirts of it, for a great breadth towards the two ſeas, is recorded by the beſt hiſtorians; though the ridge of it, over which our author was conducted, and other particular tracts, are all covered with ſands.

on

on, deſcending towards the centre of the vale, not doubting but by the greenneſs and fragrancy of the place, I ſhould find a ſpring of water. I had not gone far, but I ſaw a moſt delicate rill, bubbling out from under a rock, forming a little natural baſon, from whence it ran gliding down the centre of the vale, encreaſing as it went, till in all appearance it might form a conſiderable rivulet, unleſs it were ſwallowed up again in the ſands. At that place the vale ran upon a pretty deep deſcent, ſo that I could ſee over the trees and ſhrubs below me, almoſt as far as my eyes could reach; encreaſing or decreaſing in breadth as the hills of ſands, for now they appeared to be hills, would give it leave. Here I had the moſt delightful proſpect that the moſt lively imagination can form to itſelf; the ſun-burnt hills of ſand on each ſide, made the greens look ſtill more charming; but the ſinging of innumerable unknown birds, with the different fruits and perfumes exhaling from the aromatick ſhrubs, rendered the place delicious beyond expreſſion. After I had drank my fill, and delighted myſelf with thoſe native rarities, I ſaw a large lion come out of the grove, about two hundred paces below me, going very quietly to the ſpring to lap: when he had drank, he whiſked his tail two or three times, and began to tumble on the green graſs. I took the opportunity to ſlip away back to my companions, very glad I had eſcaped ſo: they were all awake when I came up, and had been in great concern for my abſence. The Pophar ſeemed more diſpleaſed that I had left him, than ever I ſaw him; he mildly chid me for expoſing myſelf to be devoured by wild beaſts; but when I told them of the water and the lion, they were in a greater ſurprize, looking at one another with a ſort of fear in their looks, which I interpreted to be for the danger I had eſcaped; but it was on another account. After ſome words in their own language, the Pophar ſpoke aloud in *Lingua Franca*—'I think,' ſays he, 'we may let this young man ſee 'all our ceremonies, eſpecially ſince he 'will ſoon be out of danger of diſcover-'ing them, if he ſhould have a mind to 'do it.' At this they pulled out their ſtores, ſome of their choiceſt fruits, a cruiſe of rich wine, ſome bread, a burning glaſs, a thurible*, perfumes, and other inſtruments commonly uſed in the Heathen ſacrifices. I looked aghaſt at this ſtrange ſight, which was ſuch as I had never obſerved in them before, and began to apprehend that I was now really deſigned for a human ſacrifice† to ſome infernal god or other; but when I compared the Pophar's late words with what I ſaw, I ſcarce doubted of it, and was contriving with myſelf to ſell my life as dear as I could. The Pophar ordered us to bring the dromedaries, and every thing along with us, for fear, as he ſaid, they ſhould be devoured by wild beaſts. We deſcended towards the centre of the vale, where I ſaw the fountain. They went on a great way lower into the vale, till it began to be very ſteep; but we found a narrow way made by art, and not ſeeming to have been very long unfrequented, which was more ſurprizing, becauſe I took the place to be uninhabited, and even inacceſſible to all but theſe people. We were forced to deſcend one by one, leading our dromedaries in our hands: I took particular care to be the hindmoſt, keeping at a little diſtance from the reſt, for fear of a ſurprize. They marched down in a mournful kind of proceſſion, obſerving a moſt profound ſilence all the while. At length we came into the fineſt natural amphitheatre that it is poſſible to deſcribe. There was nothing but odoriferous greens and ſky to be ſeen; except downwards right before us, where we had a moſt delicious proſpect over that glorious vale, winding a little to the right, till it was intercepted by the collateral hills. At the upper part of the amphitheatre, where the break of the hill made that agreeable eſplanade, there ſtood an ancient pyramid, juſt after the manner of thoſe in Egypt, but nothing near ſo big as the leaſt of them. In the front of it that faced the vale, the ſteps were cut out in the form of an altar, on which was erected a ſtatue of a venerable old man, done to the life, of the fineſt poliſhed marble, or rather ſome unknown ſtone of

* An inſtrument to hold incenſe.

† Our author's fears were not vain, conſidering the preparatives he ſaw, and other circumſtances. Beſides, it is well known, the ancient Africans, particularly the Getulians and Lybians, and even the Carthaginians, made uſe of human ſacrifices to appeaſe their deities: Bochart, in the ſecond part of his Geographia Sacra, proves beyond queſtion, that the Carthaginians were part of the people of Canaan driven out by Joſhua, who uſed to ſacrifice their children to Moloch, &c. Even in Hannibal's time, when they were grown more polite, they ſent privately children to Tyre, for a ſacrifice to Hercules.

infinite more value. Here, I had not the least doubt, but that I was to be sacrificed to this idol. The Pophar seeing me at a distance, called to me to come and see their ceremonies. Then I thought it was time to speak or never. 'Father,' said I, 'since you give me leave to call 'you so, I am willing to perform all 'your commands, where the honour of 'the supreme God is not called in question; but I am ready to die a thousand 'deaths rather than give his honour to 'another. I am a Christian, and believe 'one only God, the supreme Being of 'all beings, and Lord of the universe; 'for which reason I cannot join with 'you in your idolatrous worship. If 'you are resolved to put me to death 'on that account, I here offer my life 'freely. If I am to be made a part of 'your infernal sacrifice, I'll defend my-'self to the last drop of my blood, before 'I will submit to it.' He answered me with a smile, rather than with any indignation, and told me, when I came to be better acquainted with them, I should find they were not so inhuman as to put people to death, because they were of a different opinion from their own. That this was only a religious ceremony they performed to their deceased ancestors*, and if I had not a mind to assist at it, I might sit down at what distance I pleased.

[*Secretary.* The inquisitors were extremely pleased with the first part of his discourse, wherein he shewed such courage in defence of his religion, and resolution to die rather than join in their idolatrous worship; but all had liked to have been dashed again by the second part, which made one of the inquisitors interrupt his narration, and ask him the following question.

Inquisitor. I hope you do not think it unlawful to persecute, or even to put to death, obstinate Hereticks, who would destroy the religion of our forefathers, and lead others into the same damnation with themselves. If treason against one's prince may be punished with death, why may not treason against the King of heaven be punished with the like penalty? Have a care you do not cast reflections on the holy inquisition.

Gaudentio. Reverend fathers! I only relate bare matter of fact, as it was spoke by the mouth of a Heathen, ignorant of our holy mysteries; I have all the reason in the world to extol the justice of the holy Inquisition: nor do I think, but in such cases mentioned by your Reverences, it may be lawful to use the utmost severities to prevent greater evils. But it argued a wonderful moderation in the Pophar, which I found to be his real sentiments, not unbecoming a Christian in such circumstances, where it did not tend to the destruction of the whole. —But in this, as in all other matters, I submit to your decisions.

Secretary. I interposed in his favour, and put the inquisitors in mind, that there was nothing but what was just in his answers: and we ourselves only used those rigours in the last extremity, to prevent greater mischiefs; so they bid him read on.]

When the Pophar had said this, he and the rest of them fell down on their faces and kissed the earth: then with the burning-glass they kindled some odoriferous woods; put the coals in the thurible with the incense, and incensed the idol or statue: that done, they poured the wine on the altar; set bread on the one side, and fruits on the other; and having lighted two little pyramids of most delicious perfumes at each end of the great pyramid, they sat them down round the fountain, which I suppose was conveyed by art under the pyramid †,

* The earliest accounts of Egypt, from whence these people come, tell us that they had a great veneration for their deceased ancestors. See the third part of the Bishop of Meaux's Universal History, quoted above.——Diodorus Siculus, who lived in the beginning of Augustus's reign, says of the Egyptians, 'τὸ περὶ τὰς ταφὰς μᾶλλον σπουδάζειν, they were particularly diligent about their sepulchres, or in the worship of their dead. The same superstition reigns still among the Chinese, whom I shall shew afterwards to have been a colony of Egyptians, notwithstanding that China and Egypt are so far distant from each other.

† The ancient Egyptians had a strange fondness for building pyramids; whether they were for the same end as the tower of Babel, that is, to make themselves a name, or for other ends, we cannot tell.——The great pyramid is more ancient than all the rest, insomuch that the best authors do not know when to fix it's date, some saying it was built by Mœris their first king, others by Cecrops Lector. But if the account the Pophar gives of their origin, at the next station, be true, it was built before there was any king in Egypt. The river Nile was conveyed by art under the great pyramid.

and

Plate I.

Published as the Act directs, by Harrison, 1st March 25. 1786.

and iſſued out in the middle of the amphitheatre. There they refreſhed themſelves, and gathered the fruits which hung round us in the grove, eating of them very heartily, and inviting me to do the like. I made ſome difficulty at firſt, fearing it might be part of the ſacrifice; but they aſſuring me all was but a civil ceremony, I joined them, and did as they did. The Pophar turned to me, and ſaid—'My ſon, we worſhip one 'moſt high God, as you do: what we 'did juſt now, was not that we believe 'any deity in that ſtatue, or adored it 'as a God; but only reſpect it as a 'memorial, and in remembrance of our 'great anceſtor, who heretofore con-'ducted our fore-fathers to this place, 'and was buried in this pyramid*. 'The reſt of our fore-fathers, who died 'before they were forced to leave this 'valley, are buried all around us: that 'is the reaſon we kiſſed the ground, not 'thinking it lawful to ſtir the bones of 'the dead. We did the ſame in Egypt, 'becauſe we were originally of that 'land: our particular anceſtors lived in 'that part, which was afterwards called 'Thebes†. The time will not permit 'me to acquaint you at preſent, how 'we were driven out of our native coun-'try to this place, and afterwards from 'this place to the land we are now 'going to, but you ſhall know all here-'after. The bread, fruits, and wine, 'we laid on the altar‡, as they are the 'chief ſupport of our being; ſo we leave 'them there as a teſtimony, that the 'venerable old man, whoſe ſtatue you 'ſee, was, under God, the author and 'father of our nation.' This ſaid, he told us it was time to make the beſt of our way; ſo they all got up, and having kiſſed the ground once more, the five elderly men ſcraped a little of the earth, and put in fine golden veſſels, with a great deal of care and reſpect. After refreſhing ourſelves again, we made our proviſion of fruits and water, and leading our dromedaries up the way we came down, mounted and ſet out for the remainder of our journey.

We were now paſt the tropick of Cancer§, as I found by our ſhadows going ſouthward; and went on thus a little, bending towards the weſt again, almoſt parallel to the tropick, the breezes increaſing rather ſtronger than before, ſo that about midnight it was really cold. We gave our dromedaries water about ſun-riſing, and refreſhed ourſelves a little; then ſet out with new vigour at a prodigious rate: ſtill the breezes fell between nine and ten; however we made ſhift to go on, becauſe they came again about noon: between three and four was the hotteſt time of all. Beſides, going now parallel to the tropick, we travelled on the hot ſands, a very little deſcending; whereas when we pointed ſouthwards towards the line, we found the ground to be inſenſibly riſing upon us ‖; but as we went

* One of the ends of building the pyramids, was certainly for burying-places for ſome great men.

† Thebes, once the moſt famous city of Egypt, having a hundred gates, &c. was the No Amon, or Diaſpoſis of the ancients, BOCHART. PHALEG. LIB. 4. Tacitus ſays, that in the time of Germanicus, there was remaining an inſcription in the Egyptian language, ſignifying, *Habitaſſe quondam* (Thebis) *ſeptingenta millia Hominum ætate militari.* That there were once ſeven hundred thouſand inhabitants in Thebes fit to bear arms. TACIT. LIB. 2. ANNAL.

‡ This is certainly rank idolatry, notwithſtanding the Pophar calls it but a civil ceremony. Thus the worſhip the Chineſe pay to their dead, and allowed by the Jeſuits, was ſaid by them to be but a pious civil ceremony, though it was like this, or rather more ſuperſtitious. See the condemnation of it by Pope Clement XI.

§ When perſons are beyond that tropick, at mid-day the ſhadows of things are towards the ſouth, becauſe the ſun is then north of us;

Miranturque umbras tranſire ſiniſtras.

They might have paſſed the tropick before, ſince it runs over part of the deſart of Barca, not much ſouthward of Egypt; but it ſeems they ſteered weſtward for ſome time.

‖ His obſervations are juſt, ſince all the new philoſophers allow the earth to be ſpheroidal and gibbous towards the equator. Whoever therefore goes by land, either from the north or ſouth towards the equator, muſt aſcend. This ſeems to be a very natural reaſon, why thoſe immenſe Barca are not ſo exceſſive hot. The higheſt mountains are conſiderably nigher the ſun than the low lands, yet exceſſive cold in the hotteſt climates; in the vales the rays of the ſun are cooped in, and doubled and trebled by refraction and reflection, &c. The ſame air put in a turbulent motion will be hot, and in a direct one cold.

on theſe almoſt flats, if it had not been that we were almoſt on the ridge of Africa, which made it cooler than one can well believe, it had been impoſſible to bear the heats. When we reſted, we not only pitched our tents for ourſelves and dromedaries, but the ſands were ſo hot, that we were forced to lay things under our feet to preſerve them from burning. Thus we travelled through thoſe diſmal deſarts for four days, without ſight of any living creature but ourſelves. Sands and ſky were all that preſented itſelf to our view. The fatigue was the greateſt I ever underwent in my life. The fourth day, about eight in the morning, by good fortune for us, or elſe by the prudent forecaſt of the Pophar, who knew all his ſtations, we ſaw another vale towards the right-hand, with ſome ſtraggling trees here and there, but not ſeeming nigh ſo pleaſant as the firſt: we made to it with all our ſpeed, and had much ado to bear the heats till we came to it. We alighted immediately, and led our dromedaries down the gentle deſcent till we could find a thicker part of it. The firſt trees were thin and old, as if they had juſt moiſture enough to keep them alive: the ground was but juſt covered over with a little ſun-burnt moſs, without any ſign of water, but our ſtock was not yet gone. At length, as we deſcended, the grove encreaſed every way, the trees were large, with ſome dates here and there, but not ſo good as in the other. We reſted a little, and then continued to deſcend for ſome time, till we came into a very cool and thick ſhade. Here, the Pophar told us, we muſt ſtay two or three days, perhaps longer, till he ſaw his uſual ſigns for proceeding on his journey; and bid us be ſparing of our water, for fear of accidents. We ſettled our dromedaries as before: for ourſelves, we could ſcarce take any thing, we were ſo fatigued, wanting reſt more than meat and drink. The Pophar, ordering us ſome cordial wines they had along with them for that purpoſe, told us, we might ſleep as long as we would; only bid us be ſure to cover ourſelves well; for the nights were long, and even cold about midnight. We were all ſoon aſleep, and did not wake till four the next morning. The Pophar, ſolicitous for all our ſafeties as well as his own, (for this was the critical time of our journey) was awake the firſt of us. When we were up, and had refreſhed ourſelves, which we did with a very good appetite, he told us we muſt go up on the ſands again to obſerve the ſigns. We took our dromedaries along with us, for fear of wild beaſts, though we ſaw none, walking gently up the ſands, till we came to a very high ground.

We had but a dreary proſpect, as far as our eyes could carry us, of ſun-burnt plains, without graſs, ſtick, or ſhrub, except when we turned our backs to look at the vale where we had lain all night, which we ſaw ſpread and extended itſelf a vaſt way. He aſſured us, the notes left for rules by his anceſtors, mentioned a ſpring in that vale below us, which running lower became a rivulet; but that, either by an earthquake, or ſome flood of ſand, it was quite choaked up, running under ground, without any one's knowing whether it broke out again, or was entirely ſwallowed up *. He ſaid alſo, that by the moſt ancient accounts of his forefathers, the ſands were not in their times ſo dangerous to paſs as they are now, or of ſuch vaſt extent †, but had fruitful vales much nearer one another than at preſent. He added, that he wiſhed earneſtly to ſee the ſigns he wanted for proceeding on our way; ſince there was no ſtirring till they appeared; and that, according to his ephemeris and notes, they ſhould appear about this time, unleſs ſomething very extraordinary happened. This was about eight in the morning, the ninth day after we ſet out for the deſarts. He was every now and then looking ſouthward, or ſouth-weſt,

* Geographers agree, that rivers, and even great lakes in Africa, ſink under ground, and are quite loſt without any viſible outlets. The vaſt depth of the ſtrata of ſand ſeem more proper to ſwallow them up there, than in other parts of the world.

† There ſeems to be a natural reaſon for what he ſays; for thoſe vaſt ſands, or hills of gravel, were undoubtedly left by the general deluge, as probably all the leſſer ſtrata or beds of gravel were. Yet great part of them muſt have been covered with ſlime, or mud, for ſeveral years after the deluge, ſome thinner, ſome thicker, and conſequently more moiſt and productive accordingly. Nevertheleſs, the violent rays of the ſun ſtill render them more dry and barren, and, in all probability, theſe deſarts will encreaſe more and more, where the country is not cultivated.

with

with great ſolicitude in his looks, as if he wondered he ſaw nothing. At length, he cried out, with great emotions of joy—'It is coming!—Look yonder,' ſays he, 'towards the ſouth-weſt, as far as your 'eyes can carry you, and ſee what you 'can diſcover.' We told him, we ſaw nothing but ſome clouds of ſand, carried round here and there like whirlwinds. 'That is the ſign I want,' continued he; 'but mark well which way it drives.' We ſaid it drove directly eaſtward, as nigh as we could gueſs. 'It does,' ſays he; then turning his face weſtwards, with a little point of the ſouth—'All 'thoſe vaſt deſarts,' ſays he, 'are now 'in ſuch a commotion of ſtorms and 'whirlwinds, that man and beaſt will 'ſoon be overwhelmed in the rolling 'waves of ſands.' He had ſcarce ſaid this, but we ſaw, at a vaſt diſtance, ten thouſand little whirlſpouts of ſand, riſing and falling with a prodigious tumult and velocity* eaſtward, with vaſt thick clouds of ſand and duſt following them. —'Come,' ſays he, 'let us return to 'our reſting-place, for there we muſt 'ſtay, till we ſee further how matters 'go.' As this appeared newer to me than any of the reſt, and being poſſeſſed with a great idea of the knowledge of the man, I made bold to aſk him, what was the cauſe of this ſudden phænomenon: he told me, that about that full-moon there always fell prodigious rains†, coming from the weſtern part of Africa, on this ſide the equator, and driving a little ſouth-weſt for ſome time at firſt, but afterwards turning almoſt ſouth, and croſſing the line till they came to the ſource of the Nile; in which parts they fell for three weeks or a month together; which was the occaſion of the over-flowing of that river ‡: but that on this ſide the equator, it only rained about fifteen days, preceded by thoſe whirlwinds and clouds of ſand, which rendered all that tract impaſſable, till the rains had laid them again. By this time we were come down to our reſting-place, and though we did not want ſleep or refreſhment, yet we took both; to have the cool of the evening to recreate ourſelves after ſo much fatigue, not being likely to move till the next evening at ſooneſt.

At five in the evening, the Pophar called us up to go with him once more to the higheſt part of the deſart, ſaying he wanted one ſign yet, which he hoped to have that evening, or elſe it would go hard with us for want of water, our proviſion of it being almoſt ſpent; and there were no ſprings in the deſarts that we were to paſs over, till we came within a long day's journey of the end of our voyage. However, he ſcarce doubted but we ſhould ſee the certain ſign he wanted this evening; on which account there did not appear ſuch a ſolicitude in his countenance as before: for though he was our governor, or captain, and had the reſpectful deference paid to him, yet he governed us in all reſpects, as if we were his children, with all the tenderneſs of a father, as his name imported; though none of the company were his real children. If there were any ſigns of partiality, it was in my favour, always expreſſing the moſt endearing tenderneſs for me, which the other young

* Though in the vaſt ocean between the tropicks, where promontories do not intervene, the winds are generally eaſterly, yet there is a perpetual weſt wind blows into Guinea. There are vaſt rains at the ſolſtices between the tropicks, as the accounts of thoſe parts declare; though at that time of the year, more beyond the line than on this ſide of it. It is not to be queſtioned, but in ſuch violent changes, particularly before thoſe rains, there muſt be furious hurricanes of wind and ſand, enough to overwhelm whole armies and countries. The moſt incredible part of this narration, is how they could travel at all under the tropick, in the ſummer ſolſtice; only, as he ſays, the ground being very high and open, it muſt draw air.

† Naturaliſts agree, that beyond the line there are great rains at that ſeaſon. It is poſſible they may begin on this ſide, being driven by the perpetual weſt winds into Guinea, and then by natural cauſes turn towards the line and ſouthern tropick.

‡ The cauſes of the overflowing of the river Nile, unknown to moſt of the ancients, are now allowed to be the great rains falling in June and July about the line, and the ſouthern tropick, and the melting of the ſnow on the mountains of the moon laying in that tract. None can wonder there ſhould be ſnow in thoſe hot climates, who have heard of the Andes or Cordillerias bordering on Peru. Our Italy is very hot, yet the Alps and Appenines are three parts of the year covered with ſnow. The Nile overflows in Auguſt, which ſeems to be a proper diſtance of time for the waters to come down to Egypt, ſuch a vaſt way off from the cauſe of it. There is a river in Cochinchina, and elſewhere, that overflows in the ſame manner.

men,

men, inſtead of taking any diſlike at, were really pleaſed with. No brothers in the world could be more loving to one another than we were. The elderly men took delight in ſeeing our youthful gambols with one another: it is true their nature is, of the two, a little more inclined to gravity than that of the Italians, who are no light nation; yet their gravity is accompanied with all the ſerenity and chearfulneſs imaginable, and I thought then at our firſt acquaintance, that I had never ſeen ſuch an air of a free-born people in my life; as if they knew no other ſubjection but what was merely filial. When we came to the high ground, we could ſee the hurricanes play ſtill; but what was more wonderful, very few effects of that aerial tumult came our way, but drove on almoſt parallel to the equator: the air looked like a brown dirty fog, towards the eaſt and ſouth-eaſt; all the whirlwinds tending towards thoſe parts: it began after ſome time to look a little more lightſome towards the weſt; but ſo, as if it were occaſioned by a more ſtrong and ſettled wind. At length, we perceived at the ſartheſt horizon, the edge of a prodigious black cloud, extending itſelf to the ſouth-weſt and weſtern points, riſing with a diſcernible motion, though not very faſt. We ſaw plain enough, by the blackneſs and thickneſs of it, that it prognoſticated a great deal of rain. Here they all fell proſtrate on the earth; then raiſing up their hands and eyes towards the ſun, they ſeemed to pay their adorations to that great luminary. The Pophar, with an audible voice, pronounced ſome unknown words, as if he were returning thanks to that planet for what he ſaw. At this I ſtepped back, and kept myſelf at a diſtance; not ſo much for fear of my life, as before, as not to join with them in their idolatrous worſhip. For I could not be ignorant now, that they had a wrong notion of God, and if they acknowledged any, it was the ſun: which in effect is, the leaſt irrational idolatry people can be guilty of*. When they had done their oraiſons, the Pophar turned to me, and ſaid—'I ſee you won't 'join with us in any of our religious ce-'remonies; but I muſt tell you,' continued he, 'that cloud is the ſaving of 'all our lives: and as that great ſun," pointing to the luminary, 'is the inſtru-'ment that draws it up, as indeed he is 'the preſerver of all our beings, we think 'ourſelves obliged to return our thanks 'to him.' Here he ſtopped, as if he had a mind to hear what I could ſay for myſelf. I was not willing to enter into diſputes, well knowing that religious quarrels are the moſt provoking of any; yet I thought myſelf obliged to make profeſſion of my belief in the ſupreme God, now I was called upon to the profeſſed worſhip of a falſe deity. I anſwered with the moſt modeſt reſpect I was capable of, that that glorious planet was one of the phyſical cauſes of the preſervation of our beings, and of the production of all things; but that he was produced himſelf by the moſt high God, the firſt cauſe and author of all things in heaven and earth: the ſun only moving by his order, as an inanimate being, incapable of hearing our prayers, and only operating by his direction. However, I offered to join with him in returning my beſt thanks to the moſt high God, for creating the ſun, capable by his heat to raiſe that cloud for the ſaving our lives. Thus I adapted my anſwer, as nigh to his diſcourſe as I could, yet not ſo as to deny my faith. For I could not entirely

* All idolatry being a worſhip of creatures inſtead of the one Supreme God, muſt be irrational. But it is certain, and well atteſted by ancient hiſtory, that the eaſtern nations worſhipped the ſun: probably it was the firſt idolatrous worſhip that was in the world. The great benefits all nature receives from his influence; the glorious brightneſs of his rays; the variety, yet conſtant tenor of his motions, might induce ignorant people to believe him to be of a ſuperior nature to other creatures, though it is evidently certain, he is limited in his perfections, and conſequently no God. It is true, the ancient Egyptians, from whom theſe people ſprung, as will be ſeen afterwards, worſhipped the ſun in the moſt early times. There was a prieſt of the ſun in the patriarch Joſeph's time. And the Egyptians were ſome of the firſt aſtronomers in the world, contending for antiquity with the Chaldeans. Though both the Chaldeans and Egyptians had their knowledge from the deſcendants of Shem, or his father Noah, who by the admirable ſtructure of the ark, appears to have been maſter of very great ſciences. I ſay the Egyptians being ſo much addicted to aſtronomy, it is probable that glorious luminary was the chief object of their worſhip. They did not worſhip idols and beaſts till long afterwards. See the learned BOCHART'S PRALEG. IN MISRAIN.

tell

tell what to make of them as yet; ſince I obſerved, they were more myſterious in their religious ceremonies, than in any thing elſe*; or rather, this was the only thing they were reſerved in. He pondered a good while on what I ſaid, but at length he added—'You are not much 'out of the way: you and I will talk this 'matter over another time;' ſo turned off the diſcourſe; I ſuppoſed it to be becauſe of the young men ſtanding by us, who he had not a mind ſhould receive any other notions of religion, but what they had been taught. It was ſun-ſet by the time we came down to the grove. We had ſome ſmall flights of ſand, cauſed by an odd commotion in the air, attended with little whirlwinds, which put us in ſome apprehenſions of a ſand-ſhower; but he bid us take courage, ſince he could not find in all his accounts, that the hurricanes or rains ever came, in any great quantity, as far as we were, the nature of them being to drive more parallel to the equator: but he was ſure we ſhould have ſome; and ordered us to pitch our tents as firm as we could, and draw out all our water veſſels, to catch the rain againſt all accidents. When this was done, and we had eat our ſuppers, we recreated ourſelves in the grove, wandering about here and there, and diſcourſing of the nature of theſe phænomena. We did not care to go to reſt ſo ſoon, having repoſed ourſelves ſo well that day, and having all the following night and the next day to ſtay in that place. The grove grew much pleaſanter as we advanced into it; there were a great many dates and other fruits, the natural produce of Africa; but not quite ſo rich as in the firſt grove. I made bold to aſk the Pophar, how far that grove extended, or whether there were any inhabitants. He told me, he could not tell any thing of either. That it was poſſible the grove might enlarge itſelf different ways, among the winding hills; ſince his accounts told him, there had been a rivulet of water, though now ſwallowed up; but he believed there were no inhabitants, ſince there was no mention made of them in his papers. Nor did he believe any other people in the world, beſide themſelves, knew the way, or would venture ſo far into thoſe horrid inhoſpitable deſarts. Having a mind to learn whether he had any certain knowledge of the longitude, which creates ſuch difficulties to the Europeans, I aſked how he was ſure that was the place, or by what rule he could know how far he was come, or where he was to turn to right or left. He ſtopped a little at my queſtions; then, without any apparent heſitation—'Why,' ſaid he, 'we know by the 'needle, how far we vary from the north 'or ſouth point, at leaſt till we come to 'the tropick†; if not, we can take the 'meridian and height of the ſun, and 'knowing the time of the year, we can tell 'how near we approach to, or are off the 'equator.'—'Yes,' ſaid I, 'but as there 'are different meridians every ſtep you 'take, how can you tell how far you go 'eaſt or weſt, when you run either way 'in parallel lines‡ to the tropick or the 'equator?' Here he ſtopped again, and either could not make any certain diſcovery, or had not a mind to let me into the ſecret. The firſt was moſt likely; however, he anſwered readily enough, and ſaid—'You pleaſe me with your curious queſ'tions, ſince I find you are ſenſible of 'the difficulty. Why,' continued he,

* This agrees with all ancient accounts of the firſt people of Egypt; witneſs their emblems, hieroglyphicks, &c. Moſt of the ancient fables, under which ſo many myſteries were couched, did not firſt ſpring from the Greeks, though improved by them; but from the Egyptians and Chaldeans, who at firſt held a communication of ſciences with one another, but grew to emuloſity afterwards. The wonderful things the Egyptian Magi did, in imitation of the miracles wrought by Moſes, ſhew they were great artiſts.

† Experimental philoſophy tells us, that the needle is of little uſe in navigation, when under the line; but lies fluctuating without turning to any point of itſelf, becauſe, as ſome ſuppoſe, the current of the magnetick effluvia, flying from pole to pole, has there it's longeſt axis, as the diameter of the equator is longer than the axis of the world. But whether this has the ſame effect on the needle by land, which is the caſe, as it has by ſea, we muſt have more certain experiments to know, though it is probable it may.

‡ Wherever we ſtand, we are on the ſummit of the globe with reſpect to us. Whoever therefore thinks to go due weſt, parallel to the equator, or eaſt, will not do ſo, but will cut the line at long-run, becauſe he makes a greater circle. Theſe men therefore, when they thought they went due weſt, were approaching to the line, more than they were aware of, and ſuppoſing the ſtructure of the earth to be ſpheroidical, went up hill all the way, bating ſome ſmall inequalities.

'all

'all the method we have is, to obſerve 'exactly how far our dromedaries go in 'an hour, or any other ſpace of time: 'you ſee we go much about the ſame 'pace; we have no ſtops in our way, but 'what we know of, to refreſh ourſelves 'or ſo, for which we generally allow ſo 'much time*. When we ſet out from 'Egypt, we went due weſt; our beaſts 'gain ſo many miles an hour; we know 'by that how far we are more weſt 'than we were†. If we decline to the 'north or the ſouth, we know likewiſe, 'how many miles we have advanced in 'ſo many hours, and compute how much 'the declination takes off from our go-'ing due weſt. And though we cannot 'tell to a demonſtrative exactneſs, we can 'tell pretty nigh.' This was all I could get out of him at that time, which did not ſatisfy the difficulty. I afterwards aſked him, how they came to find out this way, or to venture to ſeek out a habitation unknown to all the world beſide. He anſwered—'For liberty, and the pre-'ſervation of our laws.' I was afraid of aſking any further, ſeeing he gave ſuch general anſwers. By this time, it was prodigious dark, though full moon‡. We had ſome little guſts of wind that ſtartled us a little; and it lightened at ſuch a rate as I never ſaw in my life. And although it was towards the horizon, and drove ſide-ways of us, yet it was really terrible to ſee; the flaſhes were ſo thick, that the ſky was almoſt in a light fire. We made up to our tents as faſt as we could; and though we had only the ſkirts of the clouds over us, it rained ſo very hard, that we had our veſſels ſoon ſupplied with water, and got ſafe into our ſhelter. The thunder was at a vaſt diſtance, but juſt audible, and, for our comfort, drove ſtill to the eaſtward. I do not know in what diſpoſitions the elderly men might be, being accuſtomed to the nature of it; but I am ſure I was in ſome apprehenſion, fully perſuaded, if it had come directly over us, nothing could withſtand it's impetuoſity. I had very little inclination to reſt, whatever my companions had; but pondering with myſelf, both the nature of the thing, and the prodigious ſkill theſe men muſt have in the laws of the univerſe, I ſtaid with impatience waiting the event.

I was muſing with myſelf on what I had heard and ſeen, not being able yet to gueſs with any ſatisfaction, what theſe people were, when an unexpected accident was the cauſe of a diſcovery, which made me ſee they were not greater ſtrangers to me, than I was to myſelf. The weather was ſtifling hot, ſo that we had thrown off our garments to our ſhirts, and bared our breaſts for coolneſs ſake; when there came a prodigious flaſh, or rather blaze of lightning, which ſtruck full againſt the breaſt of one of the young men oppoſite to me, and diſcovered a bright gold medal hanging down from his neck, with the figure of the ſun engraved on it, ſurrounded with unknown characters; the very ſame in all appearance I had ſeen my deceaſed mother always wear about her neck, and ſince her death I carried with me for her ſake. I aſked the meaning of that medal, ſince I had one about me, as it appeared, of the very ſame make. If the Pophar had been ſtruck with lightning, he could not have been in a greater ſurprize than he was at theſe words.—'You one of thoſe 'medals,' ſaid he; 'how, in the name 'of wonder, did you come by it?' I told him my mother wore it about her neck from a little child; and with that pulled it out of my pocket. He ſnatched it out of my hands with a prodigious eagerneſs, and held it againſt the lightning perpetually flaſhing in upon us. As ſoon as he ſaw it was the ſame with the other, he cried out—'Great Sun, 'what can this mean?' Then aſked me again, where I had it? how my mother came by it? who my mother was? what age ſhe was of when ſhe died? As ſoon as the violence of his extaſy would give me leave, I told him my mother had it ever ſince ſhe was a little child: that ſhe was

* This muſt be underſtood according to the foregoing remark.

† At firſt ſight, it ſeems to be eaſier to find out the longitude by land than by ſea, becauſe we may be more certain how far we advance. At ſea there are currents, and tides, and ſettings in of the ſea, which make the ſhip to go aſtant more or leſs inſenſibly. As yet there has been no certain rule found to tell us, how far we advance due eaſt or due weſt. The elevation of the pole, or the height of the ſun, ſhews us, how far we decline to the north or ſouth; but we have no certain rule for the eaſt or weſt.

‡ The full moon about the ſummer ſolſtice generally brings rain, and the overflowing of the Nile is now known to be cauſed by the vaſt rains in the regions near the equator.

the

the adopted daughter of a noble merchant in Corſica, who had given her all his effects when my father married her: that ſhe was married at thirteen; and I being nineteen, and the ſecond ſon, I gueſſed ſhe was towards forty when ſhe died.—'It muſt be Iſiphena!' cried he, with the utmoſt extaſy, 'it muſt be ſhe.' Then he caught me in his arms, and ſaid—'You are now really one of us, being 'the grand-ſon of my father's daughter, 'my dear ſiſter Iſiphena.' The remembrance of whom made the tears run down the old man's cheeks very plentifully.—'She was loſt at Grand Cairo about the 'time you mention, together with a 'twin-ſiſter, who I fear is never to be 'heard of.' Then I reflected I had heard my mother ſay, ſhe had been informed, the gentleman who adopted her for his daughter had bought her when ſhe was a little girl of a Turkiſh woman of that place; that being charmed with the early ſigns of beauty in her, and having no children, he adopted her for his own. 'Yes,' ſaid the Pophar, 'it 'muſt be ſhe; but what is become of the 'other ſiſter? For,' ſaid he, 'my dear ſiſter 'brought two at one unfortunate birth, 'which coſt her her life.' I told him I never heard any thing of the other. Then he acquainted me that his ſiſter's huſband was the perſon who conducted the reſt to viſit the tombs of their anceſtors, as he did now: that the laſt voyage, he took his wife with him, who out of her great fondneſs had teazed him and importuned him ſo much to go along with him, that, though it was contrary to their laws, he contrived to carry her diſguiſed in man's cloaths, like one of the young men he choſe to accompany him in the expedition: that ſtaying at Grand Cairo till the next ſeaſon for his return, ſhe proved with child of twins; and to his unſpeakable grief died in child-bed. That when they carried her up to Thebes to be interred with her anceſtors, of which I ſhould have a more exact information by and by, they were obliged to leave the children with a nurſe of the country, with ſome Egyptian ſervants to take care of the houſe and effects; but before they came back, the nurſe, with her accomplices, ran away with the children, and, as was ſuppoſed, murdered them; rifled the houſe of all the jewels and other valuable things, and were never heard of afterwards. But it ſeems they thought it more for their advantage to ſell the children, as we find they did by your mother; but what part of the world the other ſiſter is in, or whether ſhe be at all, is known only to the great Author of our being. 'However,' continued he, 'we 'rejoice in finding theſe hopeful remains 'of your dear grand-mother, whoſe reſemblance you carry along with you. 'It was that gave me ſuch a kindneſs for 'your perſon the firſt time I ſaw you, 'methought, perceiving ſomething I 'had never obſerved in any other race of 'people. But,' ſaid he, 'I deprive my 'companions and children here of the 'happineſs of embracing their own fleſh 'and blood, ſince we all ſprung from one 'common father, the author of our nation, with whom you are going to be 'incorporated once more.' Here we embraced one another with a joy that is inexpreſſible. Now all my former fears were entirely vaniſhed: though I had loſt the country where I was born, I found another, of which I could no ways be aſhamed, where the people were the moſt humane and civilized I ever ſaw, and the ſoil the fineſt, as I had reaſon to hope, in the world. The only check to my happineſs was that they were infidels. However, I was reſolved not to let any conſideration blot out of my mind that I was a Chriſtian. On which account, when the Pophar would have tied the medal about my neck, as a badge of my race, I had ſome difficulty in that point, for fear it ſhould be an emblem of idolatry; ſeeing them to be extremely ſuperſtitious. So I aſked him, what was the meaning of the figure of the ſun, with thoſe unknown characters round about it. He told me the characters were to be pronounced *Omabim*, i. e. *The Sun is the Author of our being*, or more literally, *The Sun is our Father*. *Om* or *On*, ſignifies the Sun, [This will be explained in another place.] *Ab* ſignifies *Father*, *Im* or *Mim Us*. This made me remember, they had told me in Egypt, that they were children of the Sun; and gave me ſome uneaſineſs at their idolatrous notions. I therefore told him, I would keep it as a cognizance of my country; but could not acknowledge any but God to be the ſupreme Author of my being. 'As to the ſupreme Au-'thor,' ſaid he, 'your opinion is little 'different from ours*.'

* Theſe people are ſomething like the Chineſe, who worſhip the material heaven or ſky, which ſome miſſionaries could think compatible with Chriſtianity.

'But let us leave these religious matters till another time: we'll close this happy day with thanksgiving to the supreme Being for this discovery: to-morrow morning, since you are now really one of us, I will acquaint you with your origin, and how we came to hide ourselves in these inhospitable deserts.'

[*The reader is desired not to censure or disbelieve the following account of the origin and transmigration of these people, till he has perused the learned remarks of Signor Rhedi.*]

The next morning the Pophar calling me to him—'Son,' said he, 'to fulfil 'my promise which I made you last 'night, and that you may not be like 'the rest of the ignorant world, who 'know not who their forefathers and 'ancestors were*: whether they sprung 'from brutes or Barbarians is all alike 'to them, provided they can but grovel 'on the earth, as they do. You must 'know therefore, as I suppose you remember what I told you at our first 'station, that we came originally from 'Egypt. When you asked me, how 'we came to venture through these inhospitable deserts, I told you, it was 'for liberty, and the preservation of our 'laws; but as you are now found to be 'one of us, I design to give you a more 'particular account of your origin. Our 'ancestors did originally come from 'Egypt, once the happiest place in the 'world: though the name of Egypt, 'and Egyptians, has been given to that 'country, long since we came out of 'it: the original name of it was Mezzoraim†, from the first man that peopled it, the father of our nation; 'and we call ourselves Mezzoranians 'from him. We have a tradition delivered down to us from our first 'ancestors, that when the earth first 'rose out of the water‡, six persons, 'three men and three women rose along 'with it; either sent by the supreme 'Deity to inhabit it, or produced by

* It would certainly be a great satisfaction to most nations to know from what race of people, country, or family, they sprung originally. This ignorance is owing chiefly to the Barbari Tramontani§; and other Northern nations, who have from time to time overrun the face of Europe; leaving a mixture of their spawn in all parts of it; so that no one knows whether he came originally from Scythia or Asia, from a civilized nation, or from the greatest brutes; and though wars and invasions have destroyed or interchanged the inhabitants of most countries, yet this man's observation is a just censure of the neglect of most people, with respect to their genealogy and knowledge of their ancestors, where they have been settled in a country for several ages. But there are matters of greater moment in this man's relation, true or false, which lead us into some curious remains of antient history.

§ Signor Rhedi being an Italian, one cannot wonder he speaks so contemptibly of the Northern people; the Italians call them all Barbari.

† The original name of Egypt was Misraim; from Misraim, Mesoraim, or Metsoraim, as the learned Bochart explains it, lib. iv. of Geograph. Sacra in Misraim, Mr. Du Pin's History of the Old Test. c. vi. and others. All ancient authors agree, that it was once the richest and happiest country in the world; flourishing with plenty, and even learning, before the patriarch Abraham's time. There is a very remarkable fragment of Eupolemus, an ancient Heathen writer, taken from the Babylonian monuments, preserved by Eusebius, lib. ix. Præparat. Evan. The words are, 'Βαβυλωνίους λέγειν πρώτον γενέσθαι Βῆλον, ὃν 'εἶναι Κρόνον ἀδελφὸν τῦ Μεσραὶμ πατρὸς Αἰγυπτίων.' The whole fragment, in our mother tongue, signifies, that according to the Babylonians, the first was Belus, the same with Kronos or Saturn; from him came Ham or Cham, the father of Chanaan, brother to Mesraim, father of the Egyptians.

‡ This is an obscure notion of Noah's flood, known to all nations, at least the Eastern, as appears by the oldest remains, of which see Bochart on that article, lib. i. 'The earth 'rose out of the water,' or the waters sunk from the earth. These people might mistake something of that undoubted and ancient tradition. But Misraim could not be ignorant of the flood, his father Ham having been in the ark, whether ignorance or other motives made his posterity vary in the account; but it is evident the ancients had a notion of the general deluge, as may easily be proved by the remains of Heathen authors bearing testimony to the Scripture account of it.

* the

'the Sun*. That Mezzoraim, our firſt 'founder, was one of thoſe ſix; who 'encreaſing in number, made choice of 'the country now called Egypt†, for 'the place of his habitation, where he 'ſettled with ſixty of his children and 'grandchildren, all whom he brought 'along with him, governing them as a 'real father, and inſtructing them to 'live with one another as brothers of 'one and the ſame family‡. He was a 'peaceable man, abhorring the ſhedding 'of blood‖, which he ſaid would be pu-'niſhed by the ſupreme Ruler of the 'world: extremely given to the ſearch 'of ſciences, and contemplation of the 'heavens§. It was he who was the firſt 'inventor of all our arts, and whatever 'is uſeful for the government of life 'ſprung from him. Though his grand-'ſon Thaoth¶ rather excelled him, par-'ticularly in the more ſublime ſciences. 'Thus our anceſtors lived four hundred 'years, encreaſing and ſpreading over 'all the land of Egypt, and abounding 'with the bleſſings of peace and know-'ledge; without guile or deceit, neither 'doing or fearing harm from any; till the

* The ancient Egyptians thought men, as well as inſects, were produced out of the ſlime of the Nile, by the heat of the ſun, and called themſelves Aborigines, as ſeveral other nations did. Though this wiſe man is inclined to think they were created by God, as it is evident and certain they were; for ſince we ſee one ſingle inſect cannot be produced without a cauſe, it is nonſenſe, as well as impoſſible, to imagine an infinite ſeries of men and animals could be produced without a ſeparate cauſe: on which account Atheiſm is one of the moſt fooliſh and abſurd notions in the world.

† Herodotus tells us, the Egyptians pretended to be the firſt inhabitants of the earth; though the Ethiopians contended with them for antiquity. I muſt quote the words in Latin, out of Laurenzo Valla's tranſlation, becauſe I have him not in Greek, '*Omnium 'Hominum priores ſe extitiſſe arbitrabantur.*—They eſteemed themſelves,' ſays he, 'to have 'been the firſt of all men.' HERODOT. lib. ii. EUTERPE.

‡ It is certain from Bochart, and other learned authors, that the Egyptian government, as well as that of moſt nations, was at firſt patriarchal: till Nimrod founded the firſt kingdom or empire in the world; whoſe example others followed, according to their power. However, the patriarchal government was ſoon broke in upon in Egypt, ſince they had Kings in Abraham and Iſaac's time, as we learn from the Old Teſtament. See BOCHART's GEOGRAPHIA SACRA.

‖ The celebrated Biſhop of Meaux, in Part iii. of his Univerſal Hiſtory, gives us a wonderful deſcription of the juſtice and piety of the firſt Egyptians, who had ſuch a horror of ſhedding man's blood, that they puniſhed their criminals after they were dead; which was as much *in terrorem*, conſidering their ſuperſtitious reverence for their deceaſed friends and parents, as if they had been puniſhed when alive. The reaſon why the ancient moral Heathens abhorred the ſhedding of blood might be, that Noah's ſons having lived before the deluge, knew that the wickedneſs of the world was the cauſe of that dreadful judgment; and ſhedding of blood being the firſt crime puniſhed by God, they might take warning by ſuch terrible examples, though the impiety of ſome nations ſoon obſcured this innate light of nature, particularly the deſcendants of Ham; all but this Miſraim; who, with his family, by all accounts, firſt peopled Egypt; and they were noted for juſtice and knowledge. It will be made evident in the ſubſequent remarks, that theſe Hickſoes were the deſcendants of wicked Chanaan, or Cuſh; who deſtroyed the peaceable ſtate of the firſt Egyptians, and introduced idolatry among them; which made great numbers of them fly into other parts of the world to ſave themſelves.

§ The ſame learned Biſhop of Meaux, and other hiſtorians, aſſure us, as it is a thing well known to all the learned, that arts and ſciences were brought to very great perfection in the earlieſt times in Egypt. Moſes was inſtructed in the ſciences of the Egyptians. Triptolemus, the founder of agriculture, came out of Egypt. Bacchus, the inventor of wine, according to the ancients, came out of Egypt, or Libya, which borders upon it; though it was firſt learned from Noah. Pythagoras, and other learned men, went into Egypt to be inſtructed by the prieſts, &c. Herodotus ſays the ſame of himſelf.

¶ This Tha-oth, the famous philoſopher of the Egyptians, was before Mercury, or Triſmegiſtus; though ſome take him to be the ſame. All allow him to be extremely ancient, but cannot fix the time when he lived. Hiſtorians murder his name at a ſtrange rate. Bochart calls him Ta-autus, lib. ii. cap. 12. Clemens Alex. lib. vi. Strom. ſays, he wrote xlii. books of aſtrology, geography, phyſick, policy, theology, religion, and government. Joſeph Ben-Gorion De Diviſione Gentium, calls him Tutis; ſome call him Theut; others Teut, Taut, Thoth, &c. But, according to this man, his name was Tha-oth. It is certain, however, that he was the great maſter of the Egyptians, but de-

'the wicked deſcendants of the other 'men, called Hickſoes*, envying their 'happineſs, and the richneſs of their 'country, broke in upon them like a 'torrent, deſtroying all before them, 'and taking poſſeſſion of that happy 'place our anceſtors had rendered ſo 'flouriſhing. The poor innocent Mez-'zoranians abhorring, as I ſaid, the 'ſhedding of blood, and ignorant of all 'violence, were ſlain like ſheep all over 'the country, and their wives and daugh-'ters violated before their eyes. Thoſe 'their mercileſs enemy ſpared, were made 'ſlaves to work and till the earth for their 'new lords.'

[*Secretary*. Here the Inquiſitors interrupted him, and aſked him, whether he thought it unlawful in all caſes to reſiſt force by force, or whether the law of nature did not allow the Mezzoranians to reſiſt thoſe cruel invaders even to the ſhedding of blood; as alſo to puniſh publick malefactors with death for the preſervation of the whole. Their intent was, as they are cautious of any new opinions, to know whether he might not be a Dogmatizer, and advance ſome erroneous notions, either by holding that to be lawful, which was not ſo; or denying things to be lawful, which really may be allowable by the light of nature.

Gaudentio. Doubtleſs they might lawfully have reſiſted, even to the ſhedding of blood in that caſe, as publick criminals may be put to death. I only acquaint your Reverences with the notions peculiar to theſe people: as for the puniſhment of their criminals, your Reverences will ſee, when I come to their laws and cuſtoms, that they have other ways and means of puniſhing crimes, as effectual as putting to death; though living entirely within themſelves, free from all mixture and commerce with other people, they have preſerved their primitive innocence in that reſpect to a very great degree.

Inquiſitor. Go on.

The Pophar continuing his relation, added: 'But what was moſt intolerable, was 'that theſe impious Hickſoes forced them 'to adore men and beaſts, and even in-'ſects for gods: nay, and ſome to ſee 'their children offered in ſacrifice to 'thoſe inhuman deities†. This dread-'ful inundation fell at firſt only on the 'lower parts of Egypt, which was then 'the moſt flouriſhing. As many of the 'diſtreſſed inhabitants as could eſcape 'their cruel hands, fled to the upper 'parts of the country, in hopes to find 'there ſome little reſpite from their mis-'fortunes. But alas! what could they

rived his learning from Noah, who might have the knowledge of arts and ſciences from the Antediluvian world, or from the columns of Seth, which Joſephus ſays, contain the principles of aſtrology, and were erected before the flood by the nephews of Seth: one of which columns, as he ſays, remained in Syria in his time. JOSEPH. ANT. lib. ii. c. 2.

* The ſame Joſephus, lib ii. Contra Appion, ſays, that Hyckſoes, or Hycloes, an old Egyptian word, ſignifies βασιλῆς ποιμένες—King Shepherds, or King of Beaſts, given them by the native Egyptians, as a name of diſgrace and contempt. It is out of all controverſy that there was a great revolution in Egypt, about four hundred years after the flood, or a little before Abraham's time. Monſieur Du Pin makes the time from the flood to Abraham's birth three hundred and fifty years, and about four hundred to his being called by God. It is certain alſo, there were kings in Egypt in Abraham's time. It is probable theſe kings were the Hyckſoes, or king ſhepherds, who altered the government of the ancient Egyptians, and continued about five kings reigns. For when the patriarch Joſeph called his father and brethren into Egypt, he bid them aſk the land of Goſhen to inhabit, becauſe, ſaid he, all ſhepherds are an abomination to the Egyptians. By which it appears the ſhepherds were lately driven out. In all likelihood theſe were the kings who introduced idolatry and the adoration of brute beaſts among the Egyptians, for which reaſon they called them in derision *king ſhepherds*, or *king beaſts*.—The great Bochart, in his Phaleg. looks upon this revolution in Egypt to have been before Abraham's time, and ſo far from being a fiction, that he ſays in expreſs words—'*Caſſucos & Capthoræos*,' (whom he proves to be the people of Colchos, for all it is ſo far from Egypt) '*ex Ægypto migraſſe certum eſt 'ante Abrahami tempora*. It is certain,' ſays he, 'that the Caſſuci and the Capthoræi 'went out of Egypt before Abraham's time.' BOCHART PHALEG. lib. iv. c. 31. Herodotus in Euterpe ſays, that the people of Colchos were originally Egyptians; though ſome ſay they went back ſome ages after, and ſettled in Paleſtine, and were called after that Philiſtines.

† Theſe Hyckſoes being in all appearance the deſcendants of wicked Chanaan or Cuſh, were ſo abominably impious, as to ſacrifice human victims and children to their falſe gods; and even were the firſt authors of all impiety and idolatry.

'do?

'do? they knew no uſe of arms: neither would their laws ſuffer them to deſtroy their own ſpecies; ſo that they expected every hour to be devoured by their cruel enemies. The heads of the families in ſuch diſtreſs were divided in their counſels, or rather they had no counſel to follow: ſome of them fled into the neighbouring deſarts, which you have ſeen are very diſmal, on both ſides the upper part of that kingdom; they were diſperſed like a flock of ſheep ſcattered by the ravenous wolves. The conſternation was ſo great, that they were reſolved to fly to the fartheſt parts of the earth, rather than fall into the hands of thoſe inhuman monſters. The greateſt part of them agreed to build ſhips, and try their fortune by ſea. Our great father Mezzoraim had taught them the art of making boats*, to croſs the branches of the Great River [Nile;] which ſome ſaid he had learned by being preſerved in ſuch a thing from a terrible flood that over-flowed all the land†. Which inſtrument of their preſervation they ſo improved afterwards, that they could croſs the Leſſer Sea‡ without any difficulty. This being reſolved on, they could not agree where to go: ſome being reſolved to go by one ſea, ſome by the other. However, they ſet all hands to work, ſo that in a year's time they had built a vaſt number of veſſels; trying them backwards and forwards along the coaſts, mending what was deficient, and improving what they imagined might be for their greater ſecurity. They thought now, or at leaſt their eagerneſs to avoid their enemies made them think, they could go with ſafety all over the main ſea. As our anceſtors had chiefly given themſelves to the ſtudy of arts and ſciences, and the knowledge of nature, they were the moſt capable of ſuch enterprizes of any people in the world. But the apprehenſion of all that was miſerable being juſt freſh before their eyes, quickened their induſtry to ſuch a degree, as none but men in the like circumſtances can have a juſt idea of. Moſt of theſe men were thoſe who had fled in crowds from Lower Egypt. The natural inhabitants of the upper parts, though they were in very great conſternation, and built ſhips as faſt as they could, yet their fears were not ſo immediate, eſpecially ſeeing the Hickſoes remained yet quiet in their new poſſeſſions. But news being brought them, that the Hickſoes began to ſtir again, more ſwarms of their cruel brood ſtill flocking into that rich country, they reſolved now to delay the time no longer, but to commit themſelves, wives and children, with all that was moſt dear and precious, to the mercy of that inconſtant element, rather than truſt to the barbarity of their own ſpecies. They who came out of the Lower Egypt were reſolved to croſs the Great Sea‖, and with immenſe labour were

'forced

* It is highly probable the Egyptians had the knowledge of ſhipping long before the Greeks, whoſe firſt ſhip was Argo, built by Jaſon to fetch the golden fleece from Colchos. The firſt notion of ſhipping was undoubtedly taken from the ark; the Egyptians were neceſſitated to make uſe of boats, by reaſon of the annual overflowing of the river Nile, and to paſs the different branches into which that famous river divides itſelf in the Lower Egypt. The Sidonians, whom Bochart proves to be the deſcendants of Chanaan, had the uſe of ſhipping, as he alſo proves, before the children of Iſrael departed out of Egypt.

† In all appearance this muſt have been Noah's flood, which 'tis much Signor Rhedi paſſes over in his remarks.

‡ Egypt is bounded on the one ſide by the end of the Mediterranean; on the other ſide by the Red Sea, dividing it from Arabia; this he calls the Leſſer Sea, as being much narrower than the Mediterranean.

‖ This Great Sea, as diſtinguiſhed from the Leſs, muſt be the Mediterranean. Thoſe who fled by that ſea, muſt be thoſe who went to Colchos; they could not go by land over the Iſthmus, becauſe the Hickſoes poured in upon them that way: we muſt not ſuppoſe they went all the way by ſea to Colchos, quite round by the Streights of Helleſpont. They muſt croſs the end of the Mediterranean, and go by land the ſhorteſt way they could, till they came to the borders of the Euxine Sea. It is almoſt incredible men ſhould go ſo far to ſeek an habitation. But Bochart ſays, it is certain the people of Colchos came out of Egypt; they muſt therefore have been driven out by ſome terrible enemies. You will ſay, why may not this firſt revolution in Egypt, which Bochart ſpeaks of, have been made by the great Semiramis, wife to Ninus, the ſon of Nimrod? It is anſwered in the firſt place,

becauſe

'forced to carry their materials partly 'by land, till they came to the outermoſt 'branch of the Nile, ſince their enemies 'coming over the Iſthmus, though they 'hindered them from going out of their 'country by land, unleſs by the deſarts, 'yet had not taken poſſeſſion of that part 'of the country. It is needleſs to recount 'their cries and lamentations at their 'leaving their dear country. I ſhall only tell you, that they ventured into the 'Great Sea, which they croſſed, and 'never ſtopped till they came to another 'ſea *, on the ſides of which they fixed 'their habitation, that they might go 'off again in caſe they were purſued. 'This we learnt from the account of 'our anceſtors who met with ſome of 'them that came to viſit the tombs of 'their deceaſed parents, as we do; but 'it is an immenſe time ſince, and we 'never heard any more of them. The 'other part, who were much the greater 'number, went down the Leſſer Sea †, 'having built their ſhips on that ſea; 'they never ſtopped or touched on either 'ſide, till they came to a narrow part of 'it ‡, which led them into the vaſt ocean, 'there they turned off to the left into 'the Eaſtern Sea §. But whether they 'were

becauſe Joſephus calls the firſt invaders of Egypt Βασιλεῖς ποιμένας, *king ſhepherds*, which cannot agree with the great heroine Semiramis. 2dly, Becauſe it is not credible, notwithſtanding the contrary opinion of moſt hiſtorians, that Ninus, the huſband of Semiramis, could be ſo early as they make him to be, *i. e.* the ſon of Nimrod, but ſome other Ninus, long after him. For though Semiramis conquered Egypt, and afterwards loſt her army againſt the Æthiopians, this could not be ſo ſoon after the flood; becauſe hiſtorians deſcribe that army to conſiſt of three hundred thouſand men inſtructed in diſcipline after a military manner, armed with warlike chariots, &c. as were the Æthiopians againſt her, and even ſuperior to her. I ſay, it is not credible ſuch great armies could be raiſed ſo ſoon after the flood, if ſhe was daughter-in-law to Nimrod the great hunter, who was the ſon of Cuſh, and great grandſon to Noah.

* i. e. The Euxine Sea.

† i. e. The Red Sea. There were ſeveral other revolutions in Egypt, as, by the Æthiopians, after Semiramis was conquered; who were expelled again, either by the great Seſoſtris, of whom Herodotus relates ſuch famous exploits; or a little before by his predeceſſor. The Chanaanites alſo, who were driven out of Paleſtine by Joſhua, conquered part of it, as we ſhall ſee afterwards. Long after that, it was ſubdued by Nabacodonoſor, who deſtroyed the renowned city of Thebes, with her hundred gates. BOCHART IN NINIVE. Then the Perſians under Cambyſes, the ſon of Cyrus the Great. In fine, the Romans made a province of it in Auguſtus's time. Strabo ſays of that famous city of Thebes—'νῦν δὲ κωμηδὸν 'συνοικεῖται. At preſent,' ſays he, 'it is but a poor village.'

Atque vetus Thebe centum jacet obtruta portis. JUVEN. SAT. 15.

‡ This muſt be the Streights of Babelmandel, which let them into the vaſt Eaſtern Ocean.

§ It is likely that colony was carried to China; for, let what will come of this man's relations, there are very ſtrong reaſons to believe, that the Chineſe, notwithſtanding the vaſt diſtance from Egypt, came originally from that country, about the time of the invaſion of the *king ſhepherds*, which was before Jacob and his ſons went into the land of Egypt. For whoever compares the account given by the learned Biſhop of Meaux, in the third part of his Univerſal Hiſtory, of the lives and manners of the firſt Egyptians, with thoſe of the Chineſe, will find them to agree in a great many points. As 1ſt, their boaſted antiquity: 2dly, their ſo early knowledge of arts and ſciences: 3dly, their veneration for learned men, who have the preference before others: 4thly, their policy: 5thly, their unaccountable ſuperſtition for their deceaſed parents: 6thly, their annual viſiting the family of their anceſtors: 7thly, their peaceable diſpoſitions: 8thly, their religious worſhip. As for this laſt, it is well known the firſt Egyptians worſhipped the ſun, long before the gods Apis, and Iſis, and Anubis, were introduced among them by their idolatrous invaders. And the Chineſe to this day worſhip the *material heaven*, as is ſeen in the condemnation of the Jeſuits by Clem. XI. Laſtly, the uſe of pyramids in Egypt, which were like ancient idols among the Chineſe. See the account of them * in Moreri †. The only difficulty is to know how they got from Egypt to China, which is not ſo inſupportable as people may imagine. It is certain, the Egyptians, as has been remarked, had a very early knowledge of navigation. It is certain alſo, that in thoſe barbarous invaſions, the invaders of kingdoms almoſt deſtroyed all be-

* *i. e.* Pyramids. † Editio Clerici.

fore

'were ſwallowed up in the mercileſs 'abyſs, or carried into ſome unknown 'regions, we cannot tell, for they were 'never heard of more. Only of late 'years, we have heard talk at Grand 'Cairo, of a very numerous and civi-'lized nation in the eaſtern parts of the 'world, whoſe laws and cuſtoms have 'ſome reſemblance to ours; but who, 'and what they are, we cannot tell, ſince 'we have never met with any of them.

'The father of our nation, ſince we 'ſeparated ourſelves from the reſt of the 'world, who was prieſt of the Sun at 'No-om*, (called afterwards by thoſe 'miſcreants No-Ammon†, becauſe of 'the temple of Hammon) was not aſleep 'in this general conſternation; but did 'not as yet think they would come up 'ſo high into the land. However, he 'thought proper to look out for a place 'to ſecure himſelf and family in caſe of 'need. He was the deſcendant, in a 'direct line, from the great Tha-oth; 'and was perfectly verſed in all the 'learned ſciences of his anceſtors. He 'gueſſed there muſt certainly be ſome 'habitable country beyond thoſe dread-'ful ſands that ſurrounded him, if he 'could but find a way to it, where he 'might ſecure himſelf and family; at 'leaſt, till thoſe troubles were over: for 'he did not at that time think of leaving 'his native country for good and all. 'But, like a true father of his people, 'which the name of Pophar implies, he 'was reſolved to venture his own life, 'rather than expoſe his whole family to 'be loſt in thoſe diſmal deſarts. He 'had five ſons and five daughters mar-'ried to as many ſons and daughters of 'his deceaſed brother‡. His two eldeſt 'ſons had even grand-children, but his 'two youngeſt ſons as then had no chil-'dren. He left the government and 'care of all to his eldeſt ſon, in caſe he 'himſelf ſhould miſcarry; and took his 'two youngeſt ſons, who might beſt be 'ſpared, along with him. Having pro-'vided themſelves with water for ten 'days, with bread, and dried fruits, 'juſt enough to ſubſiſt on, he was re-'ſolved to try five days journey end-'ways through theſe ſands, and if he

fore them. Since we find therefore in the moſt ancient hiſtories, that there was a moſt terrible revolution in Egypt about that time made by the people, whoſe cuſtoms the Egyptians had in abomination, the Chineſe might ſeek their fortune by ſea, and might be carried beyond the Perſian gulph, till they came to Cochin China, from whence they might get into the main continent, and ſo people that vaſt empire; preſerving their ancient laws and cuſtoms inviolable. So that, whatever becomes of this man's relation, it is extremely probable the Chineſe came firſt from Egypt.

* No-om, or No-on, ſignifies, in the old Mezzoranian, or old Egyptian language, the Houſe of the Sun. Their words are made up of monoſyllables put together like the Chineſe, which is another reaſon why the Chineſe ought to be looked upon as a colony of the Egyptians. Vide the remarks of the foregoing part of this relation. The patriarch Joſeph married the daughter of the prieſt of On; which ſeveral learned men ſay, is the ſame with Heliopolis, or City of the Sun. From *No* comes the Egyptian *Nomes*, or diviſions of the country, which the great Bochart, in his Phaleg, ſays is an Egyptian, not a Greek word, though *Dynaſty* is Greek. BOCHART, lib. iv. c. 24. Hence very likely came the Nomades and Numidæ, from their wandering, and frequently changing their habitation, or names; the firſt and moſt ancient of all nations lived thus.

† That is, the houſe or temple of Ham, or Hammon; or Charnoon, or Chum, as Bochart varies it. This Ham was the Tyrian Jupiter, and in this place was afterwards ſituated the great city of Thebes, as has been obſerved before, called by the Greeks Dioſpolis, or the city of Jupiter. Cadmus, who was of Thebes in Paleſtine, being driven out from thence by Joſhua, built it; but was driven out from it, and forced to retire to Tyre, from whence he conducted a colony of Tyrians, or baniſhed Chanaanites, into Bœotia, where he built Thebes alſo, or rather the citadel of Thebes, called Cadmeia. Vide Bochart, in Cadmus and Hermione. Which laſt, the ſame author ſays, came originally from Mount Hermon in Paleſtine; and as that word in the Chananean language ſignifies a Serpent, from hence aroſe the fable of the ſerpent's teeth turning into men. The temple of Jupiter-Ammon, or Hammon, in Africa, was built by the Chinani, who ſpread themſelves from Egypt into Libya.

‡ It is certain that the ancients, particularly the Eaſtern nations, married their nigh relations, as well as the Jews, to keep up their names or tribes; but we don't find in hiſtory that they married their own ſiſters, till the Perſians kings, who were condemned for it by the Greeks. The Egyptians under the Ptolemies followed that barbarous cuſtom, though they begun with Ptolemy Lagus, one of the captains of Alexander; the Yncas in America did the ſame, not to profane their blood, as they ſaid, with other mixtures.

'ſaw

'saw no hopes of making a diſcovery 'that time, to return again before his 'proviſions were ſpent, and then try the 'ſame method towards another quarter. 'In ſhort, he ſet out with all ſecrecy, 'and pointing his courſe directly weſt-'ward, the better to guide himſelf, he 'came to the firſt grove that we arrived 'at, in a little more time than we took 'up in coming thither. Having now 'time enough before him, and ſeeing 'there was water and fruits in abund-'ance, he examined the extent of that 'delicious vale; he found it was large 'enough to ſubſiſt a great many thou-'ſands, in caſe they ſhould increaſe and 'be forced to ſtay there ſome generations, 'as in effect they did. After this, he 'laid in proviſions as before, with dates 'and fruits of the natural produce of the 'earth, finer than ever were ſeen in 'Egypt, to encourage them in their 'tranſmigration, and ſo ſet out again 'for his native country. The time pre-'fixed for his return was elapſed by his 'ſtay in viewing the country; ſo that 'his people had entirely given him for 'loſt. But the joy for his unexpected 'return, with the promiſing hopes of 'ſuch a ſafe and happy retreat, made 'them unanimouſly reſolve to follow 'him. Wherefore, on the firſt news of 'the Hickſoes being in motion again, 'they packed up all their effects and 'proviſions as privately as they could; 'but particularly all the monuments of 'arts and ſciences left by their anceſtors, 'with notes and obſervations of every 'part of their dear country, which they 'were going to leave, but hoped to ſee 'again when the ſtorm was over. They 'arrived without any conſiderable diſ-'after, and reſolved only to live in tents 'till they could return to their native 'homes. As they encreaſed in num-'ber, they deſcended further into the 'vale, which there began to ſpread itſelf 'different ways, and ſupplied them with 'all the neceſſaries and conveniencies of 'life; ſo that they lived in the happieſt 'baniſhment they could wiſh; never 'ſtirring out of the vale for ſeveral years, 'for fear of being diſcovered. The 'Pophar finding himſelf grow old, (hav-'ing attained almoſt two hundred years 'of age*) though he was hale and 'ſtrong for his years, reſolved to viſit 'his native country once more before he 'died, and get what intelligence he 'could for the common intereſt. Ac-'cordingly, he and two more diſguiſed 'themſelves, and repaſſed the deſarts 'again. They juſt ventured at firſt into 'the borders of the country; but, alas! 'when he came there, he found it all 'over-run by the barbarous Hickſoes. 'All the poor remains of the Mezzora-'nians were made ſlaves; and thoſe 'barbarians had begun to build habita-'tions, and eſtabliſh themſelves, as if 'they deſigned never more to depart the 'country. They had made No-om one 'of their chief towns†, where they erect-'ed a temple to their Ram-God‡, call-'ing it No-Hammon ‖, with ſuch in-'human laws and cruelties, as drew a 'flood of tears from his aged eyes §. 'However, being a man of great pru-

* The regular lives of the firſt Egyptians, and of theſe people deſcended from them; together with the climate, their diet of fruits and liquors, their exemption from violent paſſions, without being corrupted by the ſpurious ſpawn of other nations, and the like, might contribute very much to the length of their lives, and ſtrength proportionably. The Macrobii, or Long-livers, a people of Æthiopia, and a colony of the ancient Egyptians, lived to a vaſt age, and were called Macrobii, from their long lives. See Herodotus of the Æthiopians; and what he ſays of their ſtrength in the bow; one of which they ſent to Cambyſes, when he had denounced war againſt them; ſaying, that when he could bend that bow, he might make war againſt them; which bow only Smerdis, Cambyſes's brother, could bend, and for that reaſon was afterwards put to death by his brother out of envy.

† It ſeems Thebes, though afterwards ſuch a prodigious city, was then but the head of the name of that man's family.

‡ Jupiter Hammon, whom Bochart proves to have been Ham or Cham, the ſon of Noah, was repreſented with a ram's head, which was held in ſuch abomination by the firſt Egyptians, from whence they called theſe firſt invaders Hickſoes.

‖ No-Hammon, the houſe of the Ram-God.

§ It is likely he means Buſiridis Aras, ſo infamous in antiquity; or the cruel Buſiris, who ſacrificed his gueſts. Though hiſtorians don't agree about the time when Buſiris lived, which ſhews he was very ancient, yet all agree, he was a monſter of cruelty, and became a proverb on that account. This was a very natural reaſon for the Egyptians to diſperſe themſelves into ſo many colonies as they did, to avoid ſuch cruelties.

'dence,

'dence and foreſight, he eaſily imagin-
'ed, by their tyrannical way of living,
'they could not continue long in that
'ſtate without ſome new revolution.
'After making what obſervations he
'could, and viſiting the tombs of his
'fore-fathers, he returned to the vale,
'and died in that place where you ſaw
'the pyramid built to his memory. Not
'many generations after, according as
'he had foreſeen, the natives, made de-
'ſperate by the tyrannical oppreſſions
'of the Hickſoes, were forced to break
'in upon their primitive laws, which
'forbade them to ſhed blood; made a
'general inſurrection; and, calling in
'their neighbours around them, fell
'upon the Hickſoes when they leaſt ex-
'pected it, and drove them out of the
'country. They were headed by a
'brave man of a mixt race, his mother
'being a beautiful Mezzoranian, and
'and his father a Sabian*. After
'young conqueror had driven out the
'Hickſoes, he eſtabliſhed a new form of
'government, making himſelf king over
'his brethren, (but not after the tyran-
'nical manner of the Hickſoes) and
'grew very powerful. Our anceſtors
'ſent perſons from time to time to in-
'form themſelves how matters went.
'They found the kingdom in a flouriſh-
'ing condition, indeed, under the con-
'quering Soſs†, for ſo he was called.
'He and his ſucceſſors made it one of
'the moſt powerful kingdoms of the
'earth; but the laws were different from
'what they had been in the time of our
'anceſtors, or even from thoſe the great
'Soſs had eſtabliſhed. Some of his
'ſucceſſors began to be very tyrannical;
'they made ſlaves of their brothers, and
'invented a new religion; ſome adoring
'the ſun, ſome the gods of the Hick-
'ſoes; ſo that our anceſtors, as they
'could not think of altering their laws,
'though they might have returned a-
'gain, choſe rather to continue ſtill un-
'known in that vale, under their patri-
'archal government. Nevertheleſs, in
'proceſs of time, they increaſed ſo
'much, that the country was not capa-
'ble of maintaining them; ſo that they
'had been obliged to return, had not
'another revolution in Eygpt forced
'them to ſeek out a new habitation.
'This change was made by a race of
'people called Chanim‡, as wicked
'and barbarous in effect, but more
'politick, than the Hickſoes; though
'ſome ſaid they were originally the ſame
'people, who being driven out of their

* Theſe Sabæans were the deſcendants of ſome of the ſons of Chuſh, or Chuſs, a very tall race of men, great negotiators, and more polite than the other Arabians. *Bochart, in Seba filio Chus*, where he quotes a paſſage out of Agatharcides of the handſomneſs of the Sabæans—

'Τὰ σώματα ἰσχι τῶν κατοικούντων ἀξιολογώτερα.—

'The bodies of the inhabitants [the Sabæans] are more majeſtick than other men.'

† This muſt be the great Seſoſtris or Seſoſis, of whom the learned Biſhop of Meaux, as alſo Herodotus, ſays ſuch glorious things. Though authors do not ſay preciſely when he lived, all acknowledge him to have flouriſhed in the earlieſt times. He extended his conqueſts over the greateſt part of the Eaſt, and almoſt over the known world, as ſome ſay. Where his enemies were cowards, and made no reſiſtance, he ſet up ſtatues of them reſembling women. HERODOT. LIB. II. EUTERPE. MONS. DE MEAUX, PAR. III. HIST. UNIV. This great conqueror's name is very much varied by authors.

‡ Theſe in all appearance were the wicked Chananeans, who being to be deſtroyed, and being driven out of Chanaan by Joſhua, diſperſed themſelves, and invaded the greateſt part of the countries round about them. Bochart in Chanaan proves almoſt demonſtrably, that they diſperſed themſelves over all the iſlands and ſea-ports of Europe, Aſia, and Africa. In his preface he quotes a moſt curious paſſage out of Procopius De Bello Vandelico, of a pillar that was found in Africa, with a Phenician or Chananean inſcription which ſignifies in Greek—

ΗΜΕΙΣ ΕΣΜΕΝ ΟΙ ΦΕΥΓΟΝΤΕΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΗΣΟΥ ΤΟΥ ΛΗΣΤΟΥ ΤΙΟΥ ΝΑΥΗ.

'We are thoſe who fled from the face of Jeſus, or Joſhua the robber, the ſon of Nave.' Euſebius, in Chronico, has much the ſame; and St. Auſtin, in his City of God, ſays, that the ancient country people about Hippo in Africa, who were the remains of the ancient Carthaginians, if you aſked them who they were, would anſwer—'We are originally Chanani, 'or Chananeans.

'own country by others more powerful 'than themſelves, came pouring in, not 'only over all the land of Mezoraim, 'but all along the coaſts of both ſeas, 'deſtroying all before them, with greater 'abominations than the Hickſoes had 'ever been guilty of: in ſhort, a faith-'leſs and moſt perfidious race of men, 'that corrupted the innocent manners* 'of the whole earth. Our forefathers 'were in the moſt dreadful conſternation 'imaginable. There was now no pro-'ſpect of ever returning into their an-'cient country. They were ſurrounded 'with deſarts on all ſides. The place 'they were in began to be too narrow for 'ſo many thouſands as they were in-'creaſed to: nay, they did not know but 'the wicked Cnanim, who were at the 'ſame time the boldeſt and moſt enter-'prizing nation under the ſun†, might 'find them out ſome time or other. Being 'in this diſtreſs, they reſolved to ſeek out 'a new habitation; and, to that end, com-'pared all the notes and obſervations on 'the heavens, the courſe of the ſun, the 'ſeaſons and nature of the climate, and 'whatever elſe might direct them what 'courſe to ſteer. They did not doubt 'but that there might be ſome habitable 'countries in the midſt of thoſe vaſt de-'ſarts, perhaps as delicious as the vale 'they lived in, if they could but come 'at them. Several perſons were ſent out 'to make diſcoveries, but without ſuc-'ceſs. The ſands were too vaſt to travel 'over without water, and they could find 'no ſprings nor rivers. At length the 'moſt ſagacious of them began to reflect, 'that the annual overflowing of the great 'river Nile, whoſe head could never be 'found out, muſt proceed from ſome 'prodigious rains which fell ſouthward 'of them about that time of the year‡; 'which rains, if they could but luckily 'time and meet with, might not only 'ſupply them with water, but alſo ren-'der the country fertile where they fell. 'Accordingly the chief Pophar, aſſiſted 'by ſome of the wiſeſt men, generouſly 'reſolved to run all riſques to ſave his 'people. They computed the preciſe 'time when the Nile overflowed, and al-'lowed for the time the waters muſt take 'in deſcending ſo far as Egypt. They 'thought therefore, if they could but 'carry water enough to ſupply them till 'they met with theſe rains, they would 'help them to go on further. At length 'five of them ſet out, with ten dromeda-'ries, carrying as much water and pro-'viſions as might ſerve them for fifteen 'days, to bring them back again in caſe 'there was no hopes.

'They ſteered their courſe as we did, 'though not quite ſo exact the firſt time, 'till they came to the place, where we 'are now. Finding here, as their notes 'tell us‡, a little rivulet, which is ſince 'ſwallowed up by the ſands, they filled 'their veſſels, and went up to take an 'obſervation, as we did; but ſeeing the 'ſigns of the great hurricanes, which 'was our greateſt encouragement, it had 'like to have driven them into deſpair; 'for the Pophar, knowing the danger 'of being overwhelmed in the ſands, 'thought of nothing but flying back as 'faſt as he could, fearing to be ſwal-'lowed up in thoſe ſtifling whirlpools. 'This apprehenſion made him lay aſide 'all thoughts of ſucceeding towards that 'climate; and now his chief care was 'how to get back again with ſafety for 'himſelf and his people. But finding 'all continue tolerably ſerene where they

* The celebrated Bochart, ſo often quoted, proves that the Phœnicians or Carthaginians, whom he alſo proves to have been Chananeans, were the perſons who ſpread idolatry, with all the tribe of the Heathen gods, and their abominable rites, over the whole world. BOCHART IN CHANAAN. The ſame author ſays, the Phœnicians, or Chanani, invaded Egypt about that very time. This he proves directly: and that they had their Caſtra about Memphis; as alſo that Cadmus and Phenix, whom he makes contemporaries with Joſhua, having fled before him, came out of Egypt afterwards, and built Thebes in Bœotia. See alſo HERODOTUS IN EUTERPE.

† Herodotus ſays, that they ſailed (even in thoſe early days) from the Red Sea, round Africa, and came back to Egypt, through the Streights, and up the Mediterranean. HERODOT. MELPOMENE, and BOCHART. That Hanno the elder, by order of the ſenate of Carthage, ſailed round the greateſt part of the world, and after his return delivered to them an account of his voyage, which is called the Periplus of Hanno. He affected to be honoured as a god for it, and lived before Solomon's time. BOCHART in CHANAAN, LIB. i. c. 37.

‡ Thoſe wiſe ancients kept records of every thing that was memorable and uſeful for their people. If this had been the practice of the Europeans, we ſhould not have loſt ſo many ſecrets of nature as we have.

were,

'were, they made a halt in order to 'make ſome farther obſervations. In 'the mean time, they reflected that thoſe 'hurricanes muſt be fore-runners of tem-'peſts and rain. Then they recollected 'that no rain, or what was very incon-'ſiderable, ever fell in Egypt*, or for 'a great way ſouth of it, till they came 'within the tropicks; and thence con-'cluded, that the rains muſt run parallel 'with the equator, both under it, and 'for ſome breadth on both ſides, till 'they met the riſe of the river Nile, and 'there cauſed thoſe vaſt inundations ſo 'hard to be accounted for by other peo-'ple. That, in fine, thoſe rains muſt 'laſt a conſiderable while, and probably, 'though beginning with tempeſts, might 'continue in ſettled rain, capable of be-'ing paſſed through. Then he at firſt 'reſolved to venture back again to the 'firſt vale: but being a man of great 'prudence, he preſently conſidered, that 'as he could not proceed on his way 'without rains, ſo he could not come 'back again but by the ſame help, 'which coming only at one ſeaſon, muſt 'take up a whole year before he could 'return. However, he was reſolved to 'venture on, not doubting but if he 'could find a habitable country, he 'ſhould alſo find fruits enough to ſubſiſt 'on, till the next ſeaſon. Therefore 'he ordered two of his companions to 'return the ſame way they came, to tell 'his people not to expect him till the 'next year, if Providence ſhould bring 'him back at all; but if he did not re-'turn by the time of the overflowing 'of the Nile, or thereabouts, they might 'give him over for loſt, and muſt never 'attempt that way any more. They 'took their leaves of one another as if 'it were the laſt adieu, and ſet out at 'the ſame time; two of them for their 'homes in the firſt vale, and the other 'three for thoſe unknown regions; be-'ing deſtitute of all other helps but thoſe 'of a courageous mind. The three 'came back to this place, where it thun-'dered and lightened as it does now; 'but the Pophar obſerved it ſtill tended 'ſide-ways, and gueſſed, when the firſt 'violence was over, the rains might be 'more ſettled. The next day it fell out 'as he foreſaw; whereupon, recommend-'ing himſelf to the great Author of our 'being, he launched boldly out into that 'vaſt ocean of ſands and rain, ſteering 'his courſe ſouth-weſt, rather inclining 'towards the ſouth. They went as far 'as the heavy ſands and rains would let 'them, till their dromedaries could hard-'ly go any farther. Then they pitched 'their tents and refreſhed themſelves juſt 'enough to undergo new labour, well 'knowing all their lives depended on 'their expedition. They obſerved the 'ſands to be of a different kind from 'what they had ſeen hitherto, ſo fine, 'that any guſt of wind muſt overwhelm 'man and beaſt, only the rains had 'clogged and laid them.

'Not to prolong your expectation too 'much: they went on thus for ten days, 'till the rains began to abate; then they 'ſaw their lives or deaths would ſoon be de-'termined. The eleventh day the ground 'began to grow harder in patches, with 'here and there a little moſs on the ſur-'face, and now and then a ſmall wither-'ed ſhrub. This revived their hopes, 'that they ſhould find good land in a ſhort 'time, and in effect the ſoil changed for 'the better every ſtep they took; and 'now they began to ſee little hills co-'vered with graſs, and the valleys ſink 'down as if there might be brooks and 'rivers. The twelfth and thirteenth day 'cleared all their doubts, and brought 'them into a country, which, though 'not very fertile, had both water and 'fruits, with a hopeful proſpect further 'on of hills and dales, all habitable and 'flouriſhing. Here they fell proſtrate 'on the earth, adoring the Creator of 'all things, who had conducted them 'ſafe through ſo many dangers, and 'kiſſing the ground, which was to be 'the common nurſe for them, and, as 'they hoped, for all their poſterity: 'when they had repoſed themſelves for 'ſome days, they proceeded further into 'the country, which they found to mend

* This is well known by all the deſcriptions of that country, the inundation of the Nile ſupplying the want of it, and making it one of the moſt fertile kingdoms in the world; every one knows it was once the granary of the Roman empire. However, ſome ſmall rain falls ſometimes: nor is there any more higher up in the country. The overflowing of the Nile is known to be cauſed by vaſt rains falling under the line, or about that cli-mate; and ſince thoſe don't take Egypt and the adjoining part of Africa in their way, they muſt by conſequence run parallel with the line; which was a very natural and philoſophical obſervation of theſe wiſe men,

'upon them the more they advanced into it. Not intending to return till next year, they ſought the propereſt place for their habitation; and ſetting up marks at every moderate diſtance not to loſe their way back again, they made for the higheſt hills they could ſee, from whence they perceived an immenſe and delicious country every way; but, to their greater ſatisfaction, no inhabitants. They wandered thus at pleaſure through thoſe natural gardens, where there was a perpetual ſpring in ſome kinds of the produce of the earth, and the ripeneſs of autumn with the moſt exquiſite fruits in others. They kept the moſt exact obſervations poſſible. Which ever way they went, there were not only ſprings and fountains in abundance, but, as they gueſſed (for they kept the higher ground) the heads of great rivers and lakes, ſome of which they could perceive; ſo that they were ſatisfied there was room enough for whole nations, without any danger, as they could find, of being diſturbed. By their obſervation of the ſun, they were nigher the equator than they had imagined*, ſo that they there paſſed the middle ſpace between the tropick and the line. Being come back to their firſt ſtation, they there waited the proper ſeaſon for their return. The rains came ſomething ſooner than the year before, becauſe they were further weſtward. The hurricanes were nothing like what they were in the vaſt ſands. As ſoon as they began to fix in ſettled rains, they ſet out again as before, and in twenty days time from their laſt ſetting out, happily arrived at the place where they left their dear friends and relations, whoſe joy for their ſafe and happy arrival was greater than I can pretend to deſcribe. Thus this immortal hero accompliſhed his great undertaking, ſo much more glorious than all the victories of the greateſt conquerors, as it was projected, formed, and executed by his own wiſdom and courage; not by expoſing and ſacrificing the lives of thouſands of his ſubjects, perhaps greater men than himſelf, but by expoſing his own life for the ſafety of thoſe that depended on him.

'It were too tedious to recount to you all the difficulties and troubles they had, both in reſolving to undertake ſuch a hazardous tranſmigration, as well as thoſe of tranſporting ſuch a multitude, with their wives and children, and all their moſt precious effects, over thoſe mercileſs ſands, which they could only paſs at one ſeaſon of the year. But the voyage being at length reſolved on, and the good Pophar wiſely conſidering the difficulties; and neceſſity, the mother of invention, urging him, at the ſame time, to gain as much time as he could, ſince the vale where they were at preſent was ſufficient to maintain them till the rains came; got all his people hither in the mean time, to be ready for the ſeaſon. The new-born children were left with their mothers, and people to take care of them, till they were able to bear the fatigue. Thus, in ſeven years time, going backwards and forwards every ſeaſon, they all arrived ſafe, where we ourſelves hope to be in ten or twelve days time. This great hero we deſervedly honour, as another Meſraim, the ſecond founder of our nation, from whoſe loins you yourſelf ſprung by the ſurer ſide, and are going to be incorporated again with the offspring of your firſt anceſtors.'

Here he ended his relation, and your Reverences may eaſily believe, I was in the greateſt admiration at this unheard of account. As it raiſed the ideas I had of the people, ſo I could not be ſorry to find myſelf, young and forlorn as I was before, incorporated with, and allied to ſuch a flouriſhing and civilized nation. My expectation was not diſproportionable to my ideas: I was perſuaded I was going into a very fine country; but the thoughts of their being Pagans left ſome little damp on my ſpirits, and was a drawback to my expected happineſs. However, I was reſolved to preſerve my religion, at the expence of all that was dear to me, and even of life itſelf.

By this time, the Pophar ordered us to

* Though we may imagine a leſſer circle parallel to the tropicks and the equator, which is called Maximus Parallelorum; yet whoever travels either by land or ſea, parallel as he thinks, to the equator, does not ſo, but will approach to it; nay and croſs it at laſt, (unleſs he goes ſpirally) and make indentures as he goes along: the reaſon is, becauſe wherever we are, we are on the ſummit of the globe with reſpect to us, and our feet make a perpendicular to the center; ſo that if we go round the globe, we ſhall make a great circle, and by conſequence cut the equator.

refreſh

refreſh ourſelves, and prepare all things for our departure, though the ſtorm of thunder and lightning did not ceaſe till towards morning. At length, all things being ready for our moving, we marched on ſlowly till we came into the courſe of the rains. It was the moſt ſettled *and downright rain*, (as the ſaying is) that ever I ſaw; every thing ſeemed to be as calm, as the tempeſt was violent before. Being accuſtomed to it, they had provided open veſſels on each ſide of the dromedaries, to catch enough for their uſe as it fell, and they covered themſelves and their beaſts with that fine oiled cloth I mentioned before. All the ſands were laid, and even beaten hard by the rains, though heavy and cloggy at the ſame time. We made as much way as poſſible for five days, juſt reſting and refreſhing ourſelves when abſolutely neceſſary. I muſt own, nothing could be more diſmal than thoſe dreary ſolitary deſarts, where we could neither ſee ſun nor moon, but had only a gloomy, malignant light, juſt ſufficient to look at the needle, and take our obſervations. On the ſixth day, we thought we ſaw ſomething move ſideways of us, on our right hand, but ſeemingly paſſing by us, when one of the young men cried—'There they are,' and immediately croſſed down to them. Then we perceived them to be perſons travelling like ourſelves, croſſing in the ſame manner up towards us. I was extremely ſurprized to find, that thoſe deſarts were known to any but ourſelves. But the Pophar ſoon put me out of pain, by telling me, they were ſome of their own people, taking the ſame ſeaſon to go for Egypt, and on the ſame account. By this time we were come up to one another. The leader of the other caravan, with all his company, immediately got off their dromedaries, and fell proſtrate on the earth before our Pophar; at which he ſtept back, and cried—'Alas! is our father dead?' They told him, Yes; and that he being the firſt of the ſecond line, was to be regent of the kingdom, till the young Pophar, who was born when his father was an old man, ſhould come to the age of fifty. Then our people got off, and proſtrated themſelves before him*, all but myſelf. They took no notice of my neglect, ſeeing me a ſupernumerary perſon, and by conſequence a ſtranger; but as ſoon as the ceremonies were over, came and embraced me, and welcomed me into their brotherhood with the moſt ſincere cordiality, as if I had been one of their nation. The Pophar ſoon told them what I was, which made them repeat their careſſes with new extaſies of joy peculiar to theſe people. After reiterated enquiries concerning their friends, and aſſurances that all was well, except what they had juſt told him, the Pophar aſked them, how they came to direct their courſe ſo much on the left hand, expecting to have met them the day before, and they ſeeming to point as if they were going out of their way. They told us, they were now ſenſible of it, and were making up for the true road as faſt as they could: but that the day before, they had like to have loſt themſelves by the darkneſs of the weather, and their too great ſecurity; for, bearing too much on the left hand, one of their dromedaries floundered, as if he were got into a quick-ſand †. The rider thinking it had been nothing but ſome looſer part of the ſand, thought to go on, but fell deeper the further he went, till the commander ordered him to get off immediately, which he did with ſo much haſte, that not minding his dromedary, the poor beaſt going on further into the quick-ſands was loſt. Then the Pophar told them, there was ſuch a place marked down in their ancient charts, which, being ſo well acquainted with the roads, they had never minded of late years: that he ſuppoſed thoſe quick-ſands to be either the rains, which had ſunk through the ſands, and meeting with ſome ſtrata of clay, ſtagnated, and were forming a lake; or more pro-

* The eaſtern manner of ſhewing reſpect.

† Perſons may wonder to hear of quick-ſands in the midſt of the ſun-burnt deſarts of Africa. But the thing will not ſeem ſo improbable, when we come to examine the reaſons of it. Without doubt, our author does not mean ſuch quick-ſands as are cauſed by the coming in of the tide under the ſands; a man of ſenſe would be incapable of ſuch a blunder. But that there ſhould be ſome ſtagnating waters in the low ſwamps of the ſands, is ſo far from being incredible, that it can be hardly thought to be otherwiſe. It is very well known, there are vaſt lakes in ſome parts of Africa, which have no viſible outlets. There are rivers alſo that loſe themſelves in the ſands, where ſinking under for ſome time, they may form ſandy marſhes, or quick-ſands, as the author calls them.

bably, it was the courſe of ſome diſtant river, riſing perhaps out of a habitable country, at an unknown diſtance, but had loſt itſelf in thoſe immenſe ſands. However, he congratulated them on their eſcape; and, like a tender father, gently chid them for their too great ſecurity in that boundleſs ocean. Our time not permitting us to ſtay long, each caravan ſet out again for their deſtined courſe, having but five or ſix days journey to make, that is, as far as we could travel in ſo many days and ſo many nights; for we never ſtopped but to refreſh ourſelves. The rains had ſo tempered the air, that it was rather cold than hot, eſpecially the nights, which grew longer, as we approached the line. Here we ſteered our courſe more to the weſt again, but not ſo as to leave the ridge of the world. I obſerved, the more we kept to the weſt, the more moderate the rains were, as indeed they ſlackened in proportion as we came nigher our journey's end; becauſe coming from the weſt, or at leaſt with a little point of the ſouth, they began ſooner than where we ſet out. The tenth day of our journey, I mean from the laſt grove or reſting-place, one of our dromedaries failed. We had changed them ſeveral times before, to make their labour more equal. They would not let it die, for the good it had done; but two of the company having water enough, and knowing where they were, ſtaid behind, to bring it along with them. We now found the nature of the ſands and ſoil begin to change, as the Pophar had informed me: the ground began to be covered with a little moſs, tending towards a greenſward, more like barren downs than ſands; and I unexpectedly perceived in ſome places, inſtead of thoſe barren gravelly ſands, large ſpaces of tolerable good ſoil*. At length, to our inexpreſſible joy and comfort, at leaſt for myſelf, who could not but be in ſome ſuſpenſe in ſuch an unknown world, we came to patches of trees and graſs with ſlanting falls and heads of vales, which ſeemed to enlarge themſelves beyond our view†. The rains were come to their period; only it looked a little foggy at a great diſtance before us, which was partly from the exhalations of the country after the rains‡, partly from the trees and hills ſtopping the clouds, by which we found that the weather did not clear up in the habitable countries ſo ſoon as in the barren deſarts. The Pophar told me, that if it were not for the hazineſs of the air, he would ſhew me the moſt beautiful proſpect that ever my eyes beheld.

* It was obſerved in ſome of the former remarks, that not only the deſarts of Africa, but all the ſtrata, or great beds of gravel, which are found in all parts of the world, probably were cauſed by the univerſal deluge, nor can they be well accounted for otherwiſe. The deeper the beds of gravel are, the more they ſhew, by the heterogeneous ſtuff lodged with them, that they were brought thither, not produced there *ab origine*. The vaſt falls and gullets, which are ſeen on the ſkirts of all the mountains in the world, evidently ſhew they were cauſed by ſome violent agitation, which carried the looſer earth and ſmall ſtones along with it: for which nothing can be more natural, than the ſuppoſition of a flood, or agitated fluid, which, by it's violence and ſhakings, carried all that was moveable before it for ſome time. This gravel was incorporated with the looſe earth before the flood, and was carried to and fro, while the waters were in their greateſt agitation, waſhing and melting the looſe earth from the gravel and ſtones. But when the waters came to their higheſt pitch, and began to ſubſide, the ſtones and gravel would ſink ſooner than lighter things, and ſo be left almoſt in a body in thoſe ſtrata they appear in. This might be illuſtrated much further, if there were occaſion. The vaſt numbers of petrified ſhells and ſcallops, which are found in all parts of the world, on the higher grounds, could never be a mere *luſus naturæ* as ſome too curious philoſophers imagine, but muſt be accounted for by ſuch a flood; and theſe appearing in all parts of the univerſe, the flood muſt have been univerſal. The ſudden change of ſoils in every region, with the exceeding richneſs of ſome more than others, and that too ſometimes all at once, is to be accounted for from the ſame cauſe; for the ſame violence of waters waſhing the earth from the ſtones, muſt naturally make an unequal accumulation of both. As for Africa, all the ancients ſpeak of the incredible fertility of it in ſome places, and the extreme barrenneſs of the deſarts in others.

† The prodigious height of the ſands in Africa, in thoſe parts which lie between the tropicks, may not only be the cauſe of the ſands or gravel ſinking in greater quantities at the decreaſe of the flood; but the moſt extenſive vales may have had their riſe from very ſmall gullets at firſt.

‡ It is very natural to think, that thoſe barren ſun-burnt deſarts ſend up but few exhalations.

I was

I was ſenſibly convinced of it by the perfumes of the ſpicy ſhrubs and flowers, which ſtruck our ſenſes with ſuch a reviving fragrancy, as made us almoſt forget our paſt fatigue, eſpecially me, who had not felt the like even in the firſt vale: neither do I believe all the odours of the Happy Arabia could ever come up to it. I was juſt as if I had riſen out of the moſt delicious repoſe. Here the Pophar ordered us to ſtop for refreſhment, and added, that we muſt ſtay there till next day. We pitched our tents on the laſt deſcent of thoſe immenſe Bares, by the ſide of a little rill that iſſued out of the ſmall break of the downs, expecting further orders.

The cauſe of our ſtay here, where we were out of danger, was not only for our companions we had left behind us, but on a ceremonious account, as your Reverences will ſee by-and-by: they were alſo to change their habits, that they might appear in the colours of their reſpective tribe or Nome, which were five, according to the number of the ſons of the firſt Pophar, who brought them out of Egypt, whoſe ſtatue we ſaw at the Pyramid. By their laws, all the tribes are to be diſtinguiſhed by their colours; that wherever they go, they may be known what Nome they belong to; with particular marks of their poſts and dignities; as I ſhall deſcribe to your Reverences afterwards. The grand Pophar's colour, who was deſcended from the eldeſt ſon of the ancient Pophar, was a flame colour, or approaching nigh the rays of the ſun, becauſe he was chief prieſt of the Sun. Our new regent's colour was green, ſpangled with ſuns of gold, as your Reverences ſaw in the picture; the green repreſenting the ſpring, which is the chief ſeaſon with them. The third colour is a fiery red, for the ſummer. The fourth is yellow, for autumn; and the fifth purple, repreſenting the gloomineſs of winter; for theſe people, acknowledging the ſun for the immediate governor of the univerſe, mimick the nature of his influence as nigh as they can. The women obſerve the colours of their reſpective tribes, but have moons of ſilver intermixed with the ſuns, to ſhew that they are influenced in a great meaſure by that variable planet. The young virgins have the new moon; in the ſtrength of their age the full moon; as they grow old, the moon is in the decreaſe proportionably. The widows have the moon expreſſed juſt as it is in the change; the deſcendants of the daughters of the firſt Pophar were incorporated with the reſt. Thoſe of the eldeſt daughter took the eldeſt ſon's colour, with a mark of diſtinction, to ſhew they were never to ſucceed to the Popharſhip, or regency, till there ſhould be no male iſſue of the others at age to govern. This right of elderſhip, as theſe people underſtand it, is a little intricate, but I ſhall explain it to your Reverences more at large, when I come to ſpeak more particularly of their government. When they are ſent out into foreign countries, they take what habit or colour they pleaſe, and generally go all alike, to be known to each other; but they muſt not appear in their own country but in their proper colours, it being criminal to do otherwiſe. They carry marks alſo of their families, that in caſe any miſdemeanor ſhould be committed, they may know where to trace it out; for which reaſon, now they drew near their own country, they were to appear in the colours of their reſpective Nomes; all but myſelf, who had the ſame garment I wore at Grand Cairo, to ſhew I was a ſtranger, though I wore the Pophar's colour afterwards, as being his relation, and incorporated in his family. When they were all arrayed in their ſilken robes of different colours, ſpangled with ſuns of gold, with white fillets round their temples, ſtudded with precious ſtones, they made a very delightful ſhew, being the handſomeſt race of people this day in the univerſe, and all reſembling each other, as having no mixture of other nations in their blood.

The ſun had now broke through the clouds, and diſcovered to us the proſpect of the country, but ſuch a one as I am not able to deſcribe; it looked rather like an immenſe garden than a country: at that diſtance I could ſee nothing but trees and groves; whether I looked towards the hills or vales, all ſeemed to be one continued wood, though with ſome ſeemingly regular intervals of ſquares and plains, with the glittering of golden globes or ſuns through the tops of the trees, that it looked like a green mantle ſpangled with gold. I aſked the Pophar, if they lived all in woods, or whether the country was only one continued immenſe foreſt. He ſmiled, and ſaid—'When we 'come thither, you ſhall ſee ſomething 'elſe beſides woods;' and then bid me look back, and compare the dreary ſands we had lately paſſed with that glorious proſpect we ſaw before us: I did ſo, and found the diſmal barrenneſs of the one

enhanced

enhanced the beautiful delight of the other. 'The reaſon,' ſays he, 'why it 'looks like a wood is, that beſides in-'numerable kinds of fruits, all our 'towns, ſquares, and ſtreets, as well as 'fields and gardens, are planted with 'trees, both for delight and conveniency, 'though you will find ſpare ground 'enough for the produce of all things 'ſufficient to make the life of man eaſy 'and happy. The glittering of gold 'through the tops of the trees, are golden 'ſuns on the tops of the temples and 'buildings: we build our houſes flat 'and low on account of hurricanes, 'with gardens of perfumed ever-greens 'on the tops of them; which is the rea-'ſon you ſee nothing but groves.'

We deſcended gradually from off the deſart through the ſcattered ſhrubs, and were ſaluted every now and then with a gale of perfumes quite different from what are brought to the Europeans from foreign parts. The freſh air of the morning, together with their being exhaled from the living ſtocks, gave them ſuch a fragrancy as cannot be expreſſed. At length we came to a ſpacious plain a little ſhelving, and covered with a greeniſh coat, between moſs and graſs, which was the utmoſt border of the deſart; and beyond it a ſmall river, collected from the hills, as it were, weeping out of the ſands in different places; which river was the boundary of the kingdom that way. Halting there, we diſcovered a ſmall company of ten perſons, the ſame number, excluding me, with ours, advancing gravely towards us: they were in the proper colours of the Nomes, with ſpangled ſuns of gold, as my companions wore, only the tops of their heads were ſprinkled with duſt, in token of mourning. As ſoon as they came at a due diſtance, they fell flat on their faces before the Pophar, without ſaying a word, and received the golden Urns with the earth which we brought along with us. Then they turned, and marched directly before us, holding the Urns in their hands as high as they could, but all in a deep and mournful ſilence. Theſe were deputies of the five Nomes ſent to meet the Urns. We advanced in this ſilent manner, without ſaying one word, till we came to the river, over which was a ſtately bridge with a triumphal arch on the top of it, beautified with ſuns of gold, moſt magnificent to behold. Beyond the bridge, we immediately paſſed through a kind of circular grove, which led us into a moſt delightful plain, like an amphitheatre, with five avenues or ſtreets leading to it: at the entrance of each avenue ſtood an innumerable multitude of people repreſenting the five Nomes, or governments of thoſe immenſe kingdoms, all in their different colours, ſpangled with ſuns of gold, which made the moſt glorious ſhow in the world. As ſoon as we entered the amphitheatre, our ſilence was broke with ſhouts of joy that rended the very ſkies; then the whole multitude falling flat on their faces, adoring the Urns, and thrice repeating their ſhouts, and adorations, there advanced ten triumphant chariots, according to the colours of the Nomes with ſuns as before; nine of the chariots were drawn with ſix horſes each, and the tenth with eight for the Pophar regent. The five deputies, who were the chief of each Nome, with the Urns and companions, mounted five of the chariots; the other five were for us, two in a chariot; only being a ſupernumerary, I was placed backwards in the Pophar's chariot, which he told me was the only mark of humiliation and inequality I would receive. We were conducted with five ſquadrons of horſe, of fifty men each, in their proper colours, with ſtreamers of the ſame, having the ſun in the centre, through the oppoſite avenue; till we came into another amphitheatre of a vaſt extent, where we ſaw an infinite number of tents of ſilk of the colour of the Nomes, all of them ſpangled with golden ſuns: here we were to reſt and refreſh ourſelves. The Pophar's tent was in the centre of his own colour, which was green, the ſecond Nome in dignity, in whoſe dominions and government we now were.

I have been longer in this deſcription becauſe it was more a religious ceremony than any thing elſe, theſe people being extremely myſterious in all they do*. I ſhall explain the meaning to your Reverences as

* The ancient Egyptians were ſo myſterious, particularly in their religious ceremonies, and *arcana* of government, that in all probability, the ancient fables, which very few yet underſtand rightly, had their riſe from them; though the learned Bochart, in his Phaleg. deſires them chiefly from the Canaanites, who diſperſing themſelves all over the world, when they fled from Joſhua, impoſed upon the credulous Greeks by the different ſignifications of the

as briefly as I can. The ſtopping before we came to the bridge on the borders of thoſe inhoſpitable deſarts, and walking in that mournful ſilent manner, not only expreſſed their mourning for their deceaſed anceſtors, but alſo ſignified the various calamities and labours incident to man in this life, where he is not only looked upon to be, but really is, in a ſtate of baniſhment and mourning; wandering in ſun-burnt deſarts, and tuſt with ſtorms of innumerable lawleſs deſires, ſtill ſighing after a better country. The paſſage over the bridge, they would have to betoken man's entrance into reſt by death; their ſhouts of joy, when the ſacred Urns arrived in that glorious country, not only ſignified the happineſs of the next life, (for theſe people univerſally believe the immortality of the ſoul, and think none but brutes can be ignorant of it) but alſo that their anceſtors, whoſe burial duſt they brought along with them, were now in a place of everlaſting reſt.

[*Inquiſitor*. I hope you do not believe ſo of Heathens, let them be ever ſo moral men, ſince we have no aſſurance of happineſs in the next life mentioned in the Holy Scripture, without faith in Chriſt.

Gaudentio. No, Reverend Fathers; I only mention the ſenſe in which theſe men underſtand the myſteries of their religion. As I believe in Chriſt, I know there is no other name under heaven by which men can be ſaved.

Inquiſitor. Go on.]

Every ceremony of theſe people has ſome myſtery or other included in it; but there appeared no harm in any of them, except their falling proſtrate before the duſt, which looked like rank idolatry: but they ſaid ſtill, they meant no more than what was merely civil, to ſignify their reſpect for their deceaſed parents*.

I ſhall not as yet detain your Reverences with the deſcription of the beauties of the country through which we paſſed, having ſo much to ſay of the more ſubſtantial part; that is, of their form of government, laws and cuſtoms, both religious and civil; nor deſcribe the prodigious magnificence, though joined with a great deal of natural ſimplicity, in their towns, temples, ſchools, colleges, &c. Becauſe, being built moſtly alike, except for particular uſes, manufactures, and the like; I ſhall deſcribe them all in one, when I come to the great city of Phor, otherwiſe called, in their ſacred language, No-om †; for if I ſhould ſtay to deſcribe the immenſe riches, fertility, and beauties of the country, this relation, which is deſigned as a real account of a place wherein I lived ſo many years, would rather look like a romance than a true relation. I ſhall only tell your Reverences at preſent, that after having taken a moſt magnificent repaſt, conſiſting of all the heart of man can conceive delicious, both of fruits and wines, while we ſtaid in thoſe refreſhing tabernacles, we paſſed on by an eaſy evening's journey, to one of their towns, always conducted and lodged in the ſame triumphant manner, till we came to the head of that Nome, which I told your Reverences was the Green Nome, belonging to the Pophar regent, ſecond in dignity of the whole empire. Here the Urn of duſt belonging to that Nome was repoſited in a kind of golden tabernacle ſet with precious ſtones of immenſe value, in the centre of a ſpacious temple, which I ſhall deſcribe afterwards. After a week's feaſting and rejoicing, both for the reception of the duſt and the ſafe return of the Pophar and his companions, together with

the ſame words in their language. It is obſervable, by the bye, that the moſt ancient languages, as the Hebrew, with it's different dialects, of which the Canaanean or Phœnician language was one, the Chineſe language, &c. had a great many ſignifications for the ſame word, either from the plain ſimplicity or poverty of the ancient languages, or more probably from an affected myſteriouſneſs in all they did.

* See the remarks before on that head, and the accounts of the worſhip of the Chineſe, who were originally Egyptians, in the diſputes between the Dominicans and Jeſuits, where the latter maintained the idolatrous ceremonies and offerings made to their deceaſed anceſtors, to imply nothing but a *natural* and *civil reſpect*. The Dominicans, on the contrary, very juſtly held them to be idolatry, as they were judged to be, and condemned as ſuch by Clement XI.

† Joſephus againſt Appion diſtinguiſhes two languages of the ancient Egyptians, the one ſacred, the other common. Their ſacred language was full of myſteries, perhaps like the Cabala of the Jews.

his exaltation to the regency, we ſet out in the ſame manner for the other Nomes, to repoſite all the Urns in their reſpective temples. Theſe are five, as I informed your Reverences before. The country is ſomething mountainous, particularly under the line, and not very uniform, though every thing elſe is; containing vallies, or rather whole regions running out between the deſarts; beſides vaſt ridges of mountains in the heart of the country which incloſe immenſe riches in their bowels. The chief town is ſituated as nigh as poſſible in the middle of the Nomes, and about the centre of the country, bating thoſe irregularities I mentioned. The four inferior Nomes were like the four corners, with the flame-coloured Nome, where the grand Pophar or regent *pro tempore* reſided, in the centre of the ſquare. Their method was to go to the four inferior Nomes firſt, and repoſite the Urns, and then to compleat all at the chief town of the firſt Nome. Theſe Nomes were each about eight days very eaſy journey over. Thus we went the round of all, which I think, as I then remarked, was a kind of political viſitation at the ſame time. At length we came to the great city of Phor, or No-om, there to repoſite the laſt Urn, and for all the people to pay their reſpects to the grand Pophar, if in being, or elſe to the regent. By that time, what with thoſe who accompanied the proceſſion of the Urns, and the inhabitants of that immenſe town, more people were gathered together than one would have almoſt thought had been in the whole world; but in ſuch order and decency, diſtinguiſhed in their ranks, tribes, and colours, as is not eaſy to be comprehended. The glittering tents ſpread themſelves over the face of the earth.

I ſhall here give your Reverences a deſcription of the town, becauſe all other great towns or heads of the Nomes are built after that model, as indeed the leſſer towns come as nigh it as they can, except, as I ſaid, places for arts or trades, which are generally built on rivers or brooks, for conveniency; ſuch is the nature of the people, that they affect an exact uniformity and equality in all they do, as being brothers of the ſame ſtock.

The town of Phor, that is, the Glory, or No-om, which ſignifies the houſe of the Sun, is built circular, in imitation of the ſun and it's rays. It is ſituated in the largeſt plain of all the kingdom, and upon the largeſt river, which is about as big as our Po, riſing from a ridge of mountains under the line, and running towards the north, where it forms a great lake, almoſt like a ſea, whoſe waters are exhaled by the heat of the ſun, having no outlet, or ſink under ground in the ſands of the vaſt deſarts encompaſſing it. This river is cut into a moſt magnificent canal, running directly through the middle of the town. Before it enters the town, to prevent inundations, and for other conveniencies, there are prodigious baſons, and locks, and ſluices, with collateral canals, to divert and let out the water, if need be. The middle ſtream forms the grand canal, which runs through the town, till it comes to the grand place; then there is another lock and ſluice, which dividing it into two ſemicircles or wings, and carrying it round the grand place, forms an iſland with the temple of the Sun in the centre, and meeting again oppoſite to where it divided, ſo goes on in a canal again. There are twelve bridges with one great arch over each, ten over the circular canals, and two where they divide and meet again. There are alſo bridges over the ſtraight canals, at proper diſtances. Before the river enters the town, it is divided by the firſt great lock into two prodigious ſemicircles encompaſſing the whole town. All the canals are planted with double rows of cedars, and walks the moſt delightful that can be imagined. The grand place is in the centre of the town, a prodigious round, or immenſe theatre, encompaſſed with the branches of the canal, and, in the centre of that, the temple of the Sun. This temple conſiſts of three hundred and ſixty-five double marble pillars, according to the number of the days of the year*, repeated with three ſtories one above another, and on the top a cupola open to the ſky for the ſun to be ſeen through. The pillars are all of the Corinthian order†, of a marble as white as ſnow, and fluted. The edges of the flutes, with the capitals corniſhed, are

* Our author ſeems to be a little out in this place; for it is certain, the ancient Egyptians did not make their year to conſiſt of ſo many days, unleſs you'll ſay, that theſe people, being very great aſtronomers, were more exact in their obſervations.

† It is generally ſuppoſed, that the different orders of pillars, as the Doric, the Ionic, Corinthian, &c. came firſt from the Greeks, as their appellations, being Greek, would make

are all gilt. The inner roofs of the vaſt galleries on theſe pillars, are painted with the ſun, moon, and ſtars, expreſſing their different motions, with hieroglyphicks known only to ſome few of the chief elders or rulers. The outſides of all are doubly gilt, as is the dome or grand concave on the top, open in the middle to the ſky. In the middle of this concave is a golden ſun, hanging in the *void*, and ſupported by golden lines or rods from the edges of the dome. The artificial ſun looks down, as if it were ſhining on a globe of earth, erected on a pedeſtal altar-wiſe, oppoſite to the ſun, according to the ſituation of their climate to that glorious planet; in which globe or earth are incloſed the urns of their deceaſed anceſtors. On the inſide of the pillars are the ſeats of the grandees or elders, to hold their councils, which are all publick. Oppoſite to the twelve great ſtreets, are ſo many entrances into the temple, with as many magnificent ſtair-caſes between the entrances, to go into the galleries or places where they keep the regiſters of their laws, &c. with gilt baluſtrades looking down into the temple. On the pedeſtals of all the pillars were engraven hieroglyphicks and characters known to none but the five chief Pophars, and communicated under the greateſt ſecrecy to the ſucceſſor of any one of them in caſe of death, loſs of ſenſes, and the like. I preſume, the grand ſecrets and arcana of ſtate, and it may be, of their religion, arts, and ſciences, are contained therein. The moſt improper decorations of the temple, in my opinion, are the flutings of the pillars, which rather look too finical for the auguſt and majeſtick ſimplicity affected by theſe people in other reſpects.

The fronts of the houſes round the grand place are all concave, or ſegments of circles, except where the great ſtreets meet, which are twelve in number, according to the twelve ſigns of the zodiack, pointing to the temple in ſtraight lines like rays to the centre. This vaſt round is ſet with double rows and circles of ſtately cedars before the houſes, at an exact diſtance; as are all the ſtreets on each ſide, like ſo many beautiful avenues, which produce a moſt delightful effect to the eye, as well as conveniency of ſhade. The croſs ſtreets are ſo many parallel circles round the grand place and temple, as the centre; making greater circles as the town enlarges itſelf. They build always circular-ways till the circle is compleat; then another, and ſo on. All the ſtreets, as I ſaid, both ſtraight and circular, are planted with double rows of cedars. The middle of the areas between the cuttings of the ſtreets are left for gardens, and other conveniencies, enlarging themſelves as they proceed from the centre or grand place: at every cutting of the ſtreets, is a leſſer circular ſpace ſet round with trees, adorned with fountains, or ſtatues of famous men; that, in effect, the whole town is like a prodigious garden, diſtinguiſhed with temples, pavilions, avenues, and circles of greens; ſo that it is difficult to give your Reverences a juſt idea of the beauty of it. I forgot to tell your Reverences, that the twelve great ſtreets open themſelves as they lengthen, like the radii of a wheel, ſo that at the firſt coming into the town, you have the proſpect of the temple and grand place directly before you; and from the temple a direct view of one of the fineſt avenues and countries in the world. Their principal towns are all built after this form. After they have taken a plan of the place, they firſt build a temple; then leave the great area or circular market-place, round which they build a circle of houſes, and add others as they encreaſe, according to the foregoing deſcription; ridiculing and contemning other countries, whoſe towns are generally built in a confuſed number of houſes and ſtreets, without any regular figure. In all the ſpaces or cuttings of the ſtreets, there are are either publick fountains brought by pipes from a mountain at a conſiderable diſtance from the town; or, as I

make us believe; but the famous and ancient palace of Perſepolis, notwithſtanding it's Greek name, where there were hieroglyphicks and inſcriptions in characters none could underſtand, beſides other reaſons, ſhew that the invention came from Egypt, or from the ancient Chaldeans, or rather from Seth, Noah, and the ancient Hebrews. It is likewiſe very obſervable, that the invention of arts and ſciences came from the eaſt, and can be traced no higher than Noah's flood; unleſs you will allow the fables of Seth, alledg'd by the learned Joſephus in his Antiquities, quoted above. All which is a very natural confirmation of the account given by Moſes, againſt our modern ſceptics.

ſaid before, ſtatues of great men holding ſomething in their hands to declare their merit; which, having no wars, is taken either from the invention of arts and ſciences, or ſome memorable action done by them for the improvement and good of their country. Theſe they look upon as more laudable motives, and greater ſpurs to glory, than all the trophies erected by other nations to the deſtroyers of their own ſpecies. Their houſes are built all alike, and low, as I obſerved before, on account of ſtorms and hurricanes, to which the country is ſubject; they are all exactly of a height, flat-roofed, with artificial gardens on the top of each*, full of flowers and aromatick ſhrubs; ſo that when you look from any eminence down into the ſtreets, you ſee all the circles and avenues like another world under you; and if on the level, along the tops of the houſes, you are charmed with the proſpect of ten thouſand different gardens meeting your ſight wherever you turn; inſomuch, that I believe the whole world beſides cannot afford ſuch a proſpect. There are a great many other beauties and conveniencies, according to the genius of the people; which, were I to mention, would make up a whole volume. I only ſay, that the riches of the country are immenſe, which in ſome meaſure are all in common, as I ſhall ſhew when I come to the nature of their government; the people are the moſt ingenious and induſtrious in the world; the governors aiming at nothing but the grandeur and good of the publick, having all the affluence the heart of man can deſire, in a place where there has been no war for near three thouſand years; there being indeed no enemies but the inhoſpitable ſands around them, and they all conſider themſelves as brothers of the ſame ſtock, living under one common father; ſo that it is not ſo much to be wondered at, if they are arrived to ſuch grandeur and magnificence as perſons in our world can ſcarce believe or conceive.

When the ceremonies for the reception of the Urns were over, religious ceremonies with theſe people always taking place of the civil†, they proceeded to the inauguration of the Pophar regent, which was performed with no other ceremony, for reaſons I ſhall tell your Reverences afterwards, but placing him in a chair of ſtate, with his face towards the eaſt, on the top of the higheſt hill in the Nome, to ſhew that he was to inſpect or over-look all, looking towards the temple of the Sun, which ſtood directly eaſtward of him, to put him in mind that he was to take care of the religion of his anceſtors in the firſt place. When he was thus placed, three hundred ſixty-five of the chief of the Nome, as repreſentatives of all the reſt, came up to him, and making a reſpectful bow, ſaid—'Eli Pophar,' which is as much as to ſay, 'Hail, father of our nation;' and he embracing them as a father does his children, anſwered them with—'Cali Benim,' that is, 'My dear children.' As many of the women did the ſame. This was all the homage they paid him, which was eſteemed ſo ſacred, as never to be violated. All the diſtinction of his habit was one great ſun on his breaſt, much bigger than that of any of the reſt. The precious ſtones alſo, which were ſet in the white fillet binding his forehead, were larger than ordinary, as were thoſe of the croſs circles over his head, terminated on the ſummit with a large tuft of gold, and a thin plate of gold in the ſhape of the ſun, faſtened to the top of it horizontally: all of them, both men and women, wore thoſe fillet-crowns with a tuft of gold, but no ſun on the top, except the Pophar.

As ſoon as the ceremonies and rejoicings were over, which were performed in tents at the publick expence, he was con-

* The ancient Babylonians had artificial gardens, or *horti penſiles*, on the tops of their houſes, as early as the great Semiramis, though Herodotus derives their invention from a later Babylonian queen, who being a Mede by nation, and loving woods, and not being permitted to go out of the palace, had thoſe artificial gardens made to divert her.

† The moſt polite nations of antiquity, even among the Heathens, gave the preference to religion, before all other conſiderations: as for the Chriſtian religion, though of late perſons of ſome wit, little judgment, and no morals, call it in queſtion, it is well known, men become more men as they become Chriſtians. The light of faith brought in learning, politeneſs, humanity, juſtice, and equity, inſtead of that ignorance, and a brutal barbarity, that overſpread the face of the earth; and the want of it will lead us in time into the ſame enormities which religion has taught us to forſake; on which account it is the part of all wiſe governments to countenance and preſerve religion.

ducted,

ducted, with the chearful acclamations of the people, and the ſound of muſical inſtruments, to a magnificent tent in the front of the whole camp, facing the eaſt, which is looked upon as the moſt honourable, as firſt ſeeing the riſing ſun; and ſo on, by eaſy journeys, till he came to the chief town of that Nome. The reaſon why theſe ceremonies were performed in the different Nomes, was to ſhew that they all depended on him, and becauſe the empire was ſo very populous, it was impoſſible they could meet at one place. I can't expreſs the careſſes I received from them, eſpecially when they found I was deſcended from the ſame race by the mother's ſide, and ſo nearly related to the Pophar. When I came firſt into their company, they all embraced me, men and women, with the moſt endearing tenderneſs; the young beautiful women did the ſame, calling me Brother, and catching me in their arms with ſuch an innocent aſſurance, as if I had been their real brother loſt and found again. I can't ſay but ſome of them expreſſed a fondneſs for me that ſeemed to be of another ſort, and which afterwards gave me a great deal of trouble; but I imputed it to the nature of the ſex, who are unaccountably more fond of ſtrangers, whom they know nothing of, than of perſons of much greater merit, who converſe with them every day. Whether it proceeds from the want of a ſufficient ſolidity in their judgment, or from a levity and fickleneſs in their nature, or from the ſpirit of contradiction, which makes them fond of what they moſtly ſhould avoid; or thinking that ſtrangers are not acquainted with their defects, or in fine, are more likely to keep their counſel; be that as it will, their mutual jealouſies gave me much uneaſineſs afterwards. But to ſay a word or two more of the nature of the people, before I proceed in my relation: as I told your Reverences, they are the handſomeſt race of people I believe nature ever produced, with this only difference, which ſome may think a defect, that they are all too much like one another: but if it be a defect, it proceeds from a very laudable cauſe; that is, from their ſpringing from one family, without any mixture of different nations in their blood*; they have neither wars, nor traffick with other people, to adulterate their race, for which reaſon they know nothing of the vices ſuch a commerce often brings along with it. Their eyes are ſomething too ſmall, but not ſo little as thoſe of the Chineſe; their hair is generally black, and inclined to be a little cropped or frizzled†. and their complexion brown, but their features are the moſt exact and regular imaginable; and in the mountainous parts, towards the line, where the air is cooler, they are rather fairer than our Italians‡; the men are univerſally well ſhaped, tall, and ſlender, except through ſome accidental deformity, which is very rare; but the women, who keep themſelves much within doors, are the moſt beautiful creatures, and the fineſt ſhaped in the world, except, as I ſaid, being too much alike. There is ſuch an innocent ſweetneſs in their beauty, and ſuch a native modeſty in their countenance, as cannot be deſcribed. A bold forwardneſs in a woman is what they diſlike; and, to give them their due, even the women are the moſt chaſte I ever knew, which is partly owing to the early and provident care of their governors. But

* Tacitus ſays much the ſame of the Germans, 'Ipſe eorum opinionibus accedo, qui Germaniæ populos nullis aliarum nationum connubiis infectos, propriam & ſinceram & tanquam ſui ſimilem gentem extitiſſe arbitrantur. TACITUS DE MORIBUS GERMANORUM. 'I agree,' ſays he, 'with their opinion, who think the people of Germany ſo peculiarly like 'one another, becauſe they have not been corrupted by marriages with other nations.' They were noted in Auguſtus's time to have blue eyes, as moſt of the native Germans have to this day. I remember I ſaw a review of a German regiment in the city of Milan, where almoſt every one of the common ſoldiers had blue eyes. No wonder, therefore, if theſe Africans our author ſpeaks of ſhould be ſo like one another.

† The ancient Egyptians, according to Herodotus and Bochart, were ſo.

‡ Though our Italians are ſomething more ſwarthy than the northern Tramontani; yet our ladies keeping much in the houſe from their childhood, have very fine ſkins, and excel all others for delicacy of features§.

§ I fancy Signor Rhedi never ſaw our Engliſh beauties.

as

as I design to make a ſeparate article of the education of their young people, I ſhall ſay no more at preſent on that head.

The viſitations which we made to carry the Urns, gave me an opportunity of ſeeing the greateſt part of their country as ſoon as I came there; though the Pophar, with a leſs retinue, and with whom I always was, viſited them more particularly afterwards. The country is generally more hilly than plain, and in ſome parts even mountainous; there are, as I ſaid, vaſt ridges of mountains, which run ſeveral hundred miles, either under or parallel to the equator. Theſe are very cold, and contribute very much to render the climate more temperate than might otherwiſe be expected, both by refrigerating the air with cooling breezes, which are wafted from thence over the reſt of the country, and by ſupplying the plains with innumerable rivers running both north and ſouth, but chiefly towards the north*. Theſe hills, and the great woods they are generally covered with, are the occaſion of the country's being ſubject to rains†; there are vaſt foreſts and places, which they cut down and deſtroy as they want room, leaving leſſer groves for beauty and variety, as well as uſe and conveniency. The rains and hilliness of the country make travelling a little incommodious, but then they afford numberleſs ſprings and rivulets, with ſuch delicious vales, that adding this to the honeſty and innocence of the inhabitants, one would think it a perpetual paradiſe. The ſoil is ſo prodigiouſly fertile, not only in different ſorts of grain, and rice, with a ſort of wheat much larger and richer in flower than any Indian wheat I ever ſaw; but particularly in an inexhauſtible variety of fruits, legumes, and eatable herbs of ſuch nouriſhing juice, and delicious taſte, that to provide fruit for ſuch numbers of people is the leaſt of their care. One would think the curſe of Adam had ſcarce reached that part of the world; or that Providence had proportioned the fertility of the country to the innocence of the inhabitants; not but the induſtry and ingenuity of the people, joined with their perpetual peace and reſt from external, and almoſt internal broils, contribute very much to their riches and fertility. Their villages being moſt of them built on the rivulets for manufactures and trades, are not to be numbered. Their hills are full of metallick mines of all ſorts, with materials ſufficient to work them; ſilver is the ſcarceſt, and none more plentiful than gold; it comes out oftentimes in great lumps from the mineral rocks, as if it wept out from between the joints, and was thrown off by the natural heat of the earth, or other unknown cauſes: this gold is more ductile, eaſier to work, and better for all uſes, than that which is drawn from the ore. Their inventions, not only for common conveniencies, but even the magnificence of life, are aſtoniſhing. When I ſpoke of their fruits, I ſhould have mentioned a ſmall ſort of grape that grows there naturally, of which they make a wine, ſharp at firſt, but which will keep a great many years, mellowing and improving as it is kept; but the choiceſt grapes, which are chiefly for drying, are cultivated among them, and a very little pains does it. Their wines are more cordial than inebriating; but a ſmaller ſort, diluted with water, makes their conſtant drink. I don't remember I ever ſaw any horned beaſts in the country, except goats of a very large ſize, which ſerve them for milk, though it is rather too rich: deer there are innumerable, of more different kinds than are in Europe. There is a little beaſt, ſeemingly of a ſpecies between a roe and a ſheep, whoſe fleſh is the moſt nouriſhing and delicious that can be taſted; theſe make a diſh in all their feaſts, and are chiefly reſerved for that end. Their fowl, wild and tame, make the greateſt part of their food; as to fleſh-meat, of which they don't eat much, it being, as they think, too groſs a food. The rivers and lakes are ſtored with vaſt quantities

* It is remarkable, that moſt ſprings riſe from the north-ſide of the hills, and more rivers run northward than ſouthward, at leaſt on this ſide of the line, though the obſervation does not always hold; the reaſon may be, for that there are more miſts and dews hanging on the north-ſide, becauſe the ſun dries up the moiſture on the ſouth-ſide of the mountains more than on the north; though perhaps all ſprings don't riſe from rain and miſts, &c. yet moſt do.

† It is well known to the naturaliſts, that great woods and hills collect clouds and vapours, and conſequently cauſe it to rain more there than in other places.

of

of moſt exquiſite fiſh, particularly a golden trour, whoſe belly is of a bright ſcarlet colour, as delectable to the palate as to the eye. They ſuppoſe fiſh to be more nouriſhing and eaſier of digeſtion than fleſh, for which reaſon they eat much more of it; but having no rivers that run into the ſea, they want all of that kind.

Their horſes, as I obſerved before, are but ſmall, but full of mettle and life, and exttemely ſwift. They have a wild aſs longer than the horſe, of all the colours of the rainbow, very ſtrong and profitable for burden and drudgery; but their great carriages are drawn by elks; the dromedaries are for travelling over the ſands. The rivers, at leaſt in the plain and low countries, are cut into canals, by which they carry moſt of their proviſion and effects all over the country. This is only a ſmall ſketch of the nature of the country, becauſe I know theſe matters don't fall under the cognizance of your Reverences, ſo much as the account of their religion, morals, cuſtoms, laws, and government. Yet I muſt ſay that for riches, plenty of all delicacies of life, manufactories, inventions of arts, and every thing that conduces to make this mortal ſtate as happy as is poſſible, no country in the known world can parallel it; though there are ſome inconveniencies, as your Reverences will obſerve as I go on with my relation.

Before I come to the remaining occurrences of my own life, in which nothing very extraordinary happened till I came away, unleſs I reckon the extraordinary happineſs I was placed in, as to all things of this life, in one of the moſt delicious regions of the univerſe, married to the regent's daughter, whoſe picture is there before you, and the deplorable loſs of her, with my only remaining ſon, [Here he could not refrain from weeping for ſome time.] as well as the preſent ſtate to which I am reduced; though I muſt own I have received more favourable treatment than could well be expected. I ſhall give your Reverences a ſuccinct account of their religion, laws, and cuſtoms, which are almoſt as far out of the common way of thinking of the reſt of the world, as their country.

OF THEIR RELIGION.

The religion of theſe people is really idolatry in the main; though as ſimple and natural as poſſible for Heathens. They indeed will not acknowledge themſelves to be Heathens, in the ſenſe we take the word; that is, worſhippers of falſe gods*; for they have an abhorrence of idolatry in words as well as the Chineſe, but are idolaters in effect, worſhipping the material ſun, and paying thoſe ſuperſtitious rites to their deceaſed anceſtors; of which part of their religion your Reverences have had a full account already. Theſe people however acknowledge one ſupreme God, maker of all things, whom they call El †, or the moſt high of all. This they ſay natural reaſon teaches them from an argument, though good in itſelf, yet formed after a different way of arguing from other people: they ſay all their own wiſdom, or that of all the wiſeſt men in the world put together, could never form this glorious world in all it's cauſes and effects, ſo juſtly adapted to it's reſpective ends, as it is with reſpect to every individual ſpecies. Therefore the Author of it muſt be a Being infinitely wiſer than all intellectual beings. As for the notion of any thing producing itſelf, without a prior cauſe, they laugh at it, and aſk why we don't ſee ſuch effects produced without a cauſe? Hence they hold one only independent cauſe, and that there muſt be one, or nothing could ever be produced. Though they make a god of the ſun, they don't ſay he is independent as to his own being, but that he received it from this El. Some of the wiſer ſort, when I argued with them, ſeemed to acknowledge the ſun to be a material being created by God; but others think him to be a ſort of vicegerent, by whom the

* This opinion was very ancient, and came originally from Egypt, where Pythagoras learnt it: though perhaps not liking this way of employing it, he altered it quite from what theſe men held, which is the leſs irrational of the two. Though, with Signor Gaudentio's leave, I can never believe, theſe wiſe men really held that opinion, but only underſtood it allegorically; I muſt own, at the ſame time, ſome of the ancients did hold the other metempſychoſis.

† The old Arabians by Al, or perhaps El, mean ſomething very grand or high, as Al-Cair, for Grand Cair; Alchymy for the higheſt Chymyſtry, &c. I wonder Signor Rhedi took no notice of this in his remarks.

El

El performs every thing, as the chief inſtrumental cauſe of all productions. This is the reaſon that they addreſs all their prayers to the ſun, though they allow all power is to be referred originally to the El. The men look upon the moon to be a material being, dependent on the ſun; but the women ſeem to make a goddeſs of her, by reaſon of the influence ſhe has over that ſex; and fooliſhly think ſhe brings forth every month when ſhe is at the full, and that the ſtars are her's and the ſun's children. They all of them, both men and women, reſt ſatisfied in their belief, without any diſputes or ſtudied notions about a Being ſo infinitely above them, thinking it much better to adore him in the inſcrutability of his eſſence, in an humble ſilence, than to be diſputing about what they cannot comprehend; all their ſearch is employed in ſecond cauſes, and the knowledge of nature as far as it may be uſeful to men.

[*Inquiſitor.* I hope you don't deny but that ſome men may have wrong notions of the Deity, in which they ought to be ſet right by wiſer and more learned men than themſelves; by conſequence all ſearches and diſputes about the being and nature of God are not to be condemned.

Gaudentio. No, may it pleaſe your Reverences; for I preſume you only underſtand me now as repreſenting other people's opinions, not my own, which is entirely conformable to what the Catholick church teaches. I often told the Pophar, to whom I could ſpeak my mind with all the freedom in the world, that as no mortal man could pretend to tell what belonged to the incomprehenſibility of God's eſſence, yet our reaſon obliging us to believe his Being; it was neceſſary, by the ſame reaſon, that we ſhould be inſtructed by himſelf, or ſome lawgiver immediately commiſſioned by him, leſt we ſhould err in ſo material a point. This law-giver we Chriſtians believe he did ſend, by giving us his only Son, who was capable of inſtructing us in what belonged to the eternal Godhead; that he did not only give us the juſteſt notions we could poſſibly have, but confirmed the truth of what he ſaid, by ſuch ſigns and wonders, as none but one ſent from God could perform.

Inquiſitor. Go on.]

When I ſaid, they addreſs all their prayers, and moſt of the external actions of their worſhip, to the ſun, it is on account of their believing him to be the phyſical cauſe of the production of all things by his natural influence; which, though the wiſer ſort of them, when you came to reaſon more cloſely, will grant to be derived from the El, and ſome of them will own him to be a mere material being, moved by a prior cauſe, yet the generality of them don't reflect on this; but are really guilty of idolatry in worſhipping a mere creature. Nevertheleſs, as to the moral effects of the univerſe, or the free actions of men with reſpect to equity, juſtice, goodneſs, uprightneſs, and the like, which they allow to be properly the duty of rational creatures, and of much greater conſequence than the phyſical part of the world: this I ſay, they all refer to the ſupreme Being, whoſe will it is they ſhould be merciful, good, juſt, and equitable to all, agreeable to the juſt notions of the all-wiſe Author of their exiſtence, whoſe ſupreme reaſon being incapable of any irregular bias, ought to be the rule of his creatures that depend on him, and are in ſome meaſure partakers of his perfections. They confirm this notion by a very proper compariſon; as for example, to act contrary to the laws of nature in phyſical productions, is to produce monſtrous births, &c. ſo to act contrary to the ideas of the ſupreme reaſon in moral caſes, muſt be a great deformity in his ſight.

I own I was charmed with this natural way of reaſoning, and aſked them further, whether they believed the ſupreme Being troubled himſelf about the moral part of the world, or the free actions of men? They ſeemed ſurprized at the queſtion, and aſked me, whether I thought it was poſſible he ſhould leave the nobleſt part out of his care, when he took the pains (that was their expreſſion) to create the leaſt inſect according to the moſt exact rules of art and knowledge, beyond all that the art of man can come up to? I aſked them again, what were the rules, which it was his will that free agents, ſuch as man for inſtance, ſhould follow in the direction of their lives? They told me, reaſon, juſtice, and equity, in imitation of the ſupreme reaſon in him—'For,' ſaid they, 'can you think the ſupreme Being can approve of the enormous actions committed by men; or that any vile practices can be according to the juſt ideas of his reaſon; if not

'not, they muſt be contrary to the beſt 'light of reaſon not only in God but 'man, and therefore liable to be puniſh-'ed by the juſt Governor of all.'

I ſubmit theſe notions to your Reverences better judgment; but I thought them very extraordinary for perſons who had nothing but the light of nature to direct them: it is pity but they had been as right in their more remote inferences as they were in theſe principles. The ſum therefore of the theoretical part of their religion, is—

Firſt, That the El is the ſupreme intellectual, rational, and moſt noble of all beings; that it is the duty of all intellectual beings to imitate the juſt laws of reaſon in him, otherwiſe they depart from the ſupreme rule of all their actions, ſince what is contrary to the moſt perfect reaſon in God, muſt be contrary to our own, and by conſequence of a deformity highly blameable in his ſight; all their prayers, and whatever they aſk of this ſupreme Being is, that they may be juſt and good as he is.

Secondly, That the ſun is the chief, at leaſt inſtrumental cauſe of their bodies, and all other phyſical effects. Your Reverences know better than I can inform you, that this is wrong: to him they addreſs their prayers for the preſervation of their lives, the fruits of the earth, &c.

Thirdly, That their parents are the more immediate inſtrumental cauſe of their natural being, which they derive partly from the El, and partly from the ſun; and they reverence them the more on this account, as being the vicegerents of both, and believe them to be immortal, as to the ſpiritual or intellectual part, and conſequently able and ready to aſſiſt them according to the reſpect they ſhew them by reverencing their tombs and honouring their memories. Though, upon a nicer examination, I found that the ſuperſtitious worſhip they pay to their deceaſed anceſtors was as much a politick as a religious inſtitution; becauſe their government being patriarchal, this inviolable reſpect they ſhew to their parents makes them obey their elders or governors, not only with the moſt dutiful obſervance, but even with a filial love and alacrity.

There are ſome other points of leſs conſequence, and reduceable to theſe three heads, which your Reverences will obſerve in the courſe of my relation. As for the immortality of the ſoul, rewards and puniſhments in another life, they believe both, though they have an odd way of explaining them. They ſuppoſe, without any heſitation, that the ſoul is a being independent of matter, as to it's eſſence, having faculties of thinking, willing, and chuſing, which mere matter, let it be ſpun ever ſo fine, and actuated by the quickeſt and the moſt ſubtle motion, can never be capable of; but their notion of their pre-exiſtence with the El, before they were ſent into bodies, is very confuſed. The rewards and puniſhments in the next life they believe will chiefly conſiſt in this; that in proportion as their actions have been conformable to the juſt ideas of the ſupreme Being in this life, partaking ſtill more and more of his infinite wiſdom, ſo their ſouls will approach ſtill nearer to the beautiful intelligence of their divine model in the next. But if their actions in this life have been inconſiſtent with the ſupreme reaſon in God, they ſhall be permitted to go on for ever in that inconſiſtency and diſagreement, till they become ſo monſtrouſly wicked and enormous, as to become abominable even to themſelves.

OF THEIR OPINION CONCERNING THE TRANSMIGRATION OF SOULS, AND THE SCIENCE OF PHYSIOGNOMY.

I found the wiſeſt of them held the Metempſychoſis, or the tranſmigration of ſouls*, not as a puniſhment in the next life, as ſome of the ancient Heathen philoſophers did, but as a puniſhment in this; the chief puniſhment in the next was explained above. This tranſmigration of ſouls is quite different from the received notion of the word. Inſtead of believing, as the ancients did, that the ſouls of wicked and voluptuous men, after their deaths, tranſmigrated into beaſts according to the ſimilitude of their vicious inclinations, till, paſſing through

* This notion of the tranſmigration of the ſouls of brutes into men and women in this life, particularly into the latter, was not unknown to the ancients, though explained ſomething after a different way: witneſs a remaining fragment of Simonides, a very ancient Greek poet, to that effect.

one animal into another, they were permitted to commence men again; I ſay, theſe people, inſtead of believing this, hold a Metempſychoſis of quite a different nature; not that the ſouls of men enter into brutes, but that the ſouls of brutes enter into the bodies of men even in this life. They ſay, for example, that the bodies of men and women are ſuch delicate habitations, that the ſouls of brutes are perpetually envying them, and contriving to get into them; that, unleſs the divine light of reaſon be perpetually attended to, theſe brutal ſouls ſteal in upon them, and chain up the rational ſoul, ſo that it ſhall not be able to govern the body, unleſs it be to carry on the deſigns of the brutal ſoul, or at beſt only make ſome faint efforts to get out of it's ſlavery. I took it at firſt, that this ſyſtem was merely allegorical, to ſhew the ſimilitude between the paſſions of men when not directed by reaſon, and thoſe of brutes. But upon examination, I found it was their opinion, that this tranſmigration did really happen; inſomuch, that in my laſt journey with the Pophar into Egypt, when he ſaw the Turks, or other ſtrange nations, nay, ſeveral Armenian and European Chriſtians, he would ſay to me in his own language, There goes a hog, there goes a lion, a wolf, a fox, a dog, and the like; that is, they believe the body of a voluptuous man is poſſeſſed by the ſoul of a hog, of a luſtful man by that of a goat, a treacherous man by that of a fox, a tyrannical man by that of a wolf, and ſo of the reſt. This belief is inſtilled into them ſo early, and with ſo much care, that it is of very great benefit to keep them within the bounds of reaſon. If a young man finds himſelf inclined to any of theſe paſſions, he addreſſes himſelf immediately to ſome perſon whom he thinks of ſuperior wiſdom, who aſſures him that the ſoul of ſome certain brute is endeavouring to ſurprize and captivate his rational ſoul, and take poſſeſſion of it's place. This makes them always watchful, and upon their guard againſt their own paſſions, not to be ſurprized by ſuch a mercileſs enemy. Their immediate remedy is, to look ſtedfaſtly at the divine light that ſhines within them, and compare it with it's original, till by the force of it's rays they drive away thoſe brutal ſouls, which, as ſoon as fully diſcovered in their treacherous attacks (for they come on, ſay they, by ſtealth, not daring to attack that divine light directly) are eaſily repulſed, before they have obtained poſſeſſion, though it coſts a great deal of pains to diſlodge them when once they are got in. The fear of being abandoned to the ſlavery of theſe brutal ſouls is ſo deeply imprinted in them from their infancy, that they look upon the temperance and regularity of their lives to be in a great meaſure owing to this doctrine. The ſame notions hold with their women; into whom their mothers and governeſſes inſtil them, as the wiſe men do to the men: only they believe the brutal ſouls that enter into women are of a different ſpecies from thoſe that enter into men. They ſay, for inſtance, that of a cameleon makes them falſe and inconſtant; that of a peacock, coquettiſh and vain; that of a tigreſs, cruel and ill-natured; and ſo of the reſt. They add another difference between men and women, that when theſe brutal ſouls are entered into them, they are much harder to be driven out from them than from the men; beſides that theſe brutal ſouls will lurk undiſcovered in women a great while, and are often ſcarce diſcernible, till the age of five and twenty or thirty; whereas in moſt men it diſcovers itſelf preſently after it's entrance.

It was on account of this doctrine, as I found by repeated obſervations, that they were ſo addicted to the ſtudy of Phyſiognomy, laying down rules to know by the countenance, the lines of the face, and unguarded looks of men, whether the brutal ſoul has got poſſeſſion or not, in order to apply proper remedies. This ſcience, however uncertain and doubtful among Chriſtians, (who have greater aſſiſtance of grace and virtue to reſiſt their paſſions, thoſe treacherous invaders) is brought to greater perfection and certitude than one would imagine, among ſuch of theſe people, who, having no ſuch helps, take little care to cultivate and moderate their vicious inclinations, unleſs they are apprized and forewarned of the danger. Therefore their wiſe men, whenever they come in company of the younger ſort, conſider attentively with themſelves all the lineaments of the countenance, complexions, motions, habit of body, conſtitution, tone of the voice, make and turn of the face, noſe, ears, &c. but particularly they obſerve the ſtructure and glances of the eye, with innumerable ſigns proceeding from it, by which they pretend to diſcover thoſe

paſſions.

paſſions. I ſay, they pretend to know by theſe what brutal ſoul lays ſiege to the rational ſoul, or whether it has already taken poſſeſſion of it's poſt. If they are ſtrangers, they prudently take care to avoid their company, or at leaſt are on their guard not to have any dealings with them in matters obnoxious to the brutal ſoul they think them poſſeſſed by. But if the perſon attacked by theſe brutal ſouls be of their own nation, they immediately forewarn ſuch to be on his guard, by which, and the dread they have entertained from their youth of theſe brutal enemies, they are kept in ſuch order, that, as I ſaid, I never ſaw ſuch moral people in my life. The worſt is, they are extremely inclined to be proud, and have too great a value for themſelves, deſpiſing in their hearts all other nations, as if they were nothing but brutes in human ſhape*. However, their wiſe men take as much care as poſſible to correct this fault, as far as the ignorance of the law of grace will allow; by putting them often in mind of the miſeries and infirmities of human life, which being real evils, muſt be in puniſhment of ſome fault; that the moſt perfect are liable to death, which makes no diſtinction between them and the reſt of the world. Beſides, humility, and a commiſeration for the defects of others, is one of the rays of the divine light that is to guide them. From ſuch documents and inſtructions of the wiſer ſort, though they do not care to have any correſpondence with other people, ſeeing them ſo poſſeſſed with thoſe brutal ſouls, yet they are a moſt courteous and compaſſionate people in all their behaviour.

OF THEIR LAWS AND CUSTOMS.

Over and above what has been ſaid already of the nature and cuſtoms of theſe people, I ſhall here obſerve that their laws are very few in number; but then they are prodigious exact in the obſervance of them. I have often heard the Pophar, contrary to his cuſtoms make very ſevere reflections on the lawyers of other countries, who make laws upon laws, and add precepts upon precepts, till the endleſs number of them makes the fundamental part to be forgotten; leaving nothing but a confuſed heap of explanations; which may cauſe ignorant people to doubt, whether there is really any thing meant by the laws, or not. 'If I forbid my 'ſon,' ſays he, 'to do any wrong to any 'one, what need is there of reckoning up 'all the particulars by which a perſon 'may be wronged? Shew but the fact 'on both ſides, any man of ſenſe and 'equity can tell, if there be any wrong 'done. For if you multiply an infinity 'of circumſtances, it will be much more 'difficult to decide what is right, or 'what is wrong, than if you preciſely 'and abſolutely forbid all injury what-'ſoever.' It is almoſt incredible, with what nicety and equity, and how ſoon, their judges determine the few diſputes they have among them. To weigh the merits of the cauſe by the weight of the purſe, would be counted by them one of the greateſt enormities. There are no courts for diſputes of this nature; all is done by laying the caſe before their publick aſſemblies, or before any one or two prudent and juſt men; and the affair is finally decided at once. All the law for Meum and Tuum among them is—'Thou ſhalt do no wrong to any one,' without entering into any further niceties. 'Such explanatory ſuppoſitions,' ſay they, 'oftener ſhew people how they may 'ingeniouſly contrive to do an injury, 'than how to avoid it.'

Their laws therefore are nothing but the firſt principles of natural juſtice, explained and applied by the elders, in the publick hearing of all who have a mind to come in when the facts are brought into diſpute.

The worſhip of the Deity, and that exceſſive and even ſuperſtitious reverence they pay to their parents, both alive and dead, is ſo carefully inculcated to them from their infancy, that there is no need of any written law to enforce it. They look on a man to be poſſeſſed with ſome brutal ſoul, who ſhould pretend to call in queſtion or neglect this duty.

There is a poſitive law among them, not to ſhed human blood voluntarily †. They carry this fundamental law of nature

* The Chineſe, whom I have proved to be deſcended from the firſt Egyptians, are ſubject to the like pride and contempt of other people, ſaying that all other nations have but one eye, whereas nature has given them two: ſignifying thereby, how much wiſer they think themſelves than other men.

† Theſe people deſcending from Miſraim, who might know the patriarch Noah, and might have learnt by tradition the puniſhment of Cain for the murder of his brother Abel,

ture to ſuch a height, that they never put any one to death, even for murder, which very rarely happens; that is, once in ſeveral ages. If it appears that a perſon has really murdered another, a thing they think almoſt impoſſible, the perſon convicted is ſhut up from all commerce of men, with proviſions to keep him alive as long as nature allows. After his death, the fact is proclaimed, as it was when they ſhut him up, over all the Nomes. His name is blotted out of their genealogies; then his dead body is mangled juſt in the ſame manner as he killed the innocent, and afterwards burnt to aſhes, which are carried up to the higheſt part of the deſarts, and then toſſed up into the air, to be carried away by the winds blowing from their own country: nor is he ever more to be reckoned as one of their race; and there is a general mourning obſerved throughout the kingdom for nine days.

There is alſo an expreſs law againſt adultery and whoredom, which are likewiſe puniſhed after death. If perſons are caught in adultery, they are ſhut up apart till death; then they are expoſed naked as they were ſurprized, and the body of the woman treated after the moſt ignominious manner for three days. After which they are burnt, and their aſhes diſperſed as before *. Whoredom is only puniſhed, in the man, by chaining him to a *he-goat*, and the woman to a *ſalt bitch*, and leading them thus round the Nome. All in the reſpective Nome, men and women, are to be preſent at the more ſignal puniſhments, and parents are obliged to explain to their children the wickedneſs and horror of the crime, for a warning for the future. I forgot to tell your Reverences, that if the woman brings forth by adultery, the child is preſerved, till able to be carried with them when they go into Egypt, and there given to ſome ſtranger, with ample proviſion for it's maintenance, but never to be heard of more †.

There is alſo one particular I ſhould have mentioned, relating to injuſtice. If, for example, the elders find there has been any conſiderable injuſtice done, the criminal is obliged to reſtore nine times the value. If any one be convicted to have impoſed upon the judges, he is to be ſent out to the ſkirts of the country, to live by himſelf for a time proportionable to his guilt, with a mark on his forehead, for all perſons to avoid him, leſt he ſhould inſtil his principles into others. All other matters are regulated rather by cuſtom than by laws, which will be ſeen when I come to the form of their government, and other particular inſtitutions.

OF THEIR FORM OF GOVERNMENT.

Their form of government, as I had the honour to acquaint your Reverences before, is patriarchal, which they preſerve inviolably, being the moſt tenacious people in the world of their primitive inſtitutions. But the order of the ſucceſſion is extremely particular, in order to keep up the quality of brotherhood and dignity as exact as they can. Your Reverences, I preſume, remember that they all ſprung from one family, (and lived as ſuch when they were driven out of Egypt) the head of which was prieſt of the Sun. This government they had obſerved ever ſince Miſraim took poſſeſſion of that land for his habitation. But when they were ſecured from all the world in the firſt vale, as was mentioned before, they eſtabliſhed that form of government after a particular manner. The

carried that opinion to an exceſs. Be theſe people who they will, or not be at all, I cannot but obſerve how *inexcuſable* the wickedneſs of men was from the beginning, without blaming God, as ſome libertines do, for leaving them in ignorance.

The wicked Ham, or Cham, was in the ark with Noah, and lived many years before the deluge, (the truth of which is atteſted by ancient hiſtory, as well as by ſacred Scripture) and ſaw the dreadful puniſhment inflicted on the world for ſin; could not he have learnt godlineſs, and the reward for it, of his father Noah? Could not Ham have taught his own children, they theirs; and ſo on? But they corrupted their own ways, and thereby ſhewed the neceſſity of a revelation.

* See the learned Biſhop of Meaux's Univerſal Hiſtory, concerning the Egyptians, Par. iii. and of their puniſhments after death.

† With our author's leave, this is not ſuch a juſt and compaſſionate part, to turn innocent children out among people whoſe cuſtoms they had ſuch a horror of, only for their parents faults. For though the maxim be good, *Beware a Breed*; yet the care they took of their youth, and the moral inſtruction they gave them, might make them abhor the crimes of their parents.

firſt Pophar ſettling in that vale with his five ſons, and as many daughters, with their huſbands, governed them during life, as father or patriarch of them all. Their prodigious veneration for their parents, and ſeparation from all other people, render this form infinitely more practicable than can well be imagined. As they were children of one man, the intereſt of the whole was the intereſt of every particular. All the nation of the firſt tranſmigration were children, grand-children, or great grand-children of the good old man who conducted them thither. Having no wars, or voyages at ſea, nor commerce with the diſtempers as well as vices of other nations, who generally differ in their way of living as well as their climate; having nothing of this, I ſay, to deſtroy their people, they not only increaſed prodigiouſly, without plurality of wives, but by that and their almoſt primitive way of living, they preſerved their lives to a great old age, moſt of them living above a hundred years, and ſome above a hundred and fifty. The firſt Pophar (ſay their memoirs) lived till an hundred and fifty-five, and his eldeſt ſon his ſucceſſor, more robuſt ſtill, to a hundred and ſixty. Preſently after his eſtabliſhment in the firſt vale, he divided his ſmall dominions into five Nomes, or governments, under his five ſons, as was obſerved before. All were to be ſubordinate to the eldeſt; but it was only a patriarchal ſubordination, relating to the whole. The other governors, and indeed all fathers of families, were entire miniſters of the laws in their reſpective families; but theſe laſt were liable to the inſpection of the more immediate ſuperiors, and all to that of the Grand Pophar, aſſiſted with ſuch a number of counſellors as were eſtabliſhed afterwards. To give your Reverences a more diſtinct idea of this wonderful government, it will come much to the ſame, whether we deſcend from the chief Pophar to every reſpective family, or from theſe upwards. The particularities of the ſucceſſion I ſhall conſider afterwards. However, it will be eaſier ſeen, if we take them when their numbers were not ſo great, at the firſt beginning of their eſtabliſhment.

The Pophar, then, having diſtinguiſhed the bounds of every Nome, I mean in their firſt tranſmigration, each ſon took poſſeſſion of it for himſelf and poſterity. While each ſon's children were unmarried, they continued under the government of their father, who made uſe of as much land as was ſufficient for the conveniencies and pleaſures, as well as the neceſſaries of life. But as ſoon as any ſon was married, or at leaſt when he could be called a father of a family, the father, with conſent of the Pophar, allotted him likewiſe a ſufficient quantity for the ſame end: ſo they ſpread and enlarged themſelves as it were from the centre to a farther extent, much in the ſame manner as they build their towns, till they had occupied the whole Nome. Here you will ſay, theſe people muſt in proceſs of time increaſe *ad infinitum*, without lands ſufficient to maintain them. This was really the caſe in the firſt plantation, which was ſo entirely occupied by them, that if the famous Pophar, who brought them into the vaſt continent they now enjoy, had not made that glorious diſcovery with the danger of his life, they muſt have returned into Egypt, or eat up one another; but where they are at preſent, they have room enough, notwithſtanding their numbers, for ſeveral ages. However, I often repreſented to the Pophar, that it muſt come to that at laſt: the thought made him uneaſy at firſt, and at length put him on a further diſcovery, as your Reverences will ſee in the ſequel. But ſuch vaſt numbers of them betaking themſelves to arts and manufactures, and the country being ſo prodigiouſly fertile, there does not appear any great difficulty in that reſpect. Of all arts, they look upon agriculture as the firſt in dignity next to the liberal ſciences, ſince that nouriſhes all the reſt; but it comes ſo eaſily, and the fruits and legumes are ſo rich and delicious, that they have little more trouble than to gather them: beſides, having two ſummers and two ſprings, each different ſeaſon produces it's peculiar fruits. But to return to the idea of their government, each father of a family governs all his deſcendants, married or unmarried, as long as he lives. If his ſons are fathers, they have a ſubordinate power under him; if he dies before he comes to ſuch an age, the eldeſt ſon, or the eldeſt uncle, takes care of them, till they are ſufficient to ſet up a family of themſelves. The father, on extraordinary occaſions, is liable to be inſpected by five of the moſt prudent heads of that diſtrict; theſe by five of the five adjacent diſtricts choſen by common conſent; theſe laſt, by the heads of the five Nomes, and all the Nomes by the Grand Pophar aſſiſted with

with three hundred and ſixty-five elders or ſenators, choſen out of every Nome. What is moſt particular in this government is, that they are all abſolute in ſome manner, and independent, as looking on themſelves as all equal in birth; yet in an entire dependency of natural ſubordination or elderſhip, which runs through the whole œconomy, as your Reverences will ſee when I come to the ſucceſſion. They are in the ſame manner lords and proprietors of their own poſſeſſions, yet the Pophar and governors can allot and diſpoſe of all for the publick emolument, becauſe they look on him to be as much the father of all, as the immediate natural father is of his proper children, and even in ſome ſenſe their natural father by right of elderſhip, becauſe they ſprung originally from one man, whom the Grand Pophar repreſents. To this, that natural, or politick, or even ſuperſtitious reſpect they ſhew to their parents, contributes ſo much, that they never diſpute, but, on the contrary, revere the regulations made by their ſuperiors; being ſatisfied that they are not only juſt and good, but that it is their own act, ſince it is done by virtue of a ſubordination to which they all belong.

The ſucceſſion of elderſhip has ſomething very particular, and even intricate in it. To expreſs at the ſame time the ſuperiority of the elder ſon, and the equality of independence, I ſhall endeavour to explain to your Reverences, as well as I can, the right thereof. The eldeſt ſon of the firſt Pophar is always Grand Pophar, when he is of age to govern, which, as I ſaid, is at fifty at ſooneſt; but if the direct line fails, not the uncle's ſon, nor any one in that Nome, but the right heir of the next Nome; and ſo of all the five Nomes. If they ſhould fail in all the Nomes, the right heir of the ſecond ſon of the firſt Nome, and ſo of all the reſt. This, they ſay, has happened ſeveral times ſince their firſt eſtabliſhment, which is not much to be wondered at, if they are ſo ancient as they pretend. Thus, though the Grand Popharſhip be confined to the eldeſt in ſome ſenſe, in effect it belongs to them all; but if the next heir be a minor, as he is always judged to be till he is fifty years of age, the eldeſt of that age, of the ſecond ſon of the next Nome, is regent till the heir be out of his minority, and ſo on: inſomuch that, in order to divide the ſuperiority among them as equally as poſſible, he who has the next right to be Grand Pophar, is never to be regent. All other publick officers, teachers of arts and ſciences, overſeers of all the publick employments, &c. are conſtituted by the Grand Pophar and Sanhedrim, with aſſociates of every Nome.

MORE PARTICULARS OF THEIR PUBLICK OECONOMY.

Though, as I ſaid, the Pophar is in ſome ſenſe the proprietor of the whole country, as head of the government and chief patriarch; yet the paradox of this government conſiſts in this, that they are joint lords, acknowledging no inequality, but merely elderſhip, and the reſpect due to dignitaries, which they eſteem as their own, or redounding to themſelves, becauſe they all give their conſent to their election for the publick good. In a word, the whole country is only one great family governed by the laws of nature, with proper officers, conſtituted by the whole, for order and common preſervation. Every individual looks on himſelf as a part of that great family. The Grand Pophar is the common father, eſteeming all the reſt as children and brothers, calling them univerſally by that name, as they all call one another brothers, bartering and exchanging their commodities as one brother would do with another; and not only ſo, but they all join in building their towns, publick places, ſchools, &c. laying up all the ſtores and proviſions, over and above the preſent conſumption, in publick places, for the uſe of the whole, with overſeers and inſpectors, conſtituted by common conſent, who are to take care chiefly, that no diſorder be committed. Thus every one contributes to all publick expences, feaſts, and the like, which on ſome occaſions are extremely magnificent; affecting external grandeur in all reſpects. Thus alſo every man, wherever he goes, enters into what houſe he pleaſes, as if it were his own home; this they are doing perpetually throughout the whole country, rather viſiting than merchandizing; exchanging the rarities of each reſpective place with thoſe of other parts, juſt like friends making preſents to one another; ſo that all the roads are like ſtreets of great towns, with people going backward and forward perpetually. They do this the more frequently to keep up a correſpondence between the Nomes, leſt diſtance of place ſhould cauſe any forgetfulneſs of their being of one family.

The

The plenty of the country affords them every thing that nature can call delightful, and that with ſuch eaſe, that infinite numbers are employed in trades and arts, according to their genius or inclinations; which, by their continual peace and plenty, their long eſtabliſhment in one country, and under one form of government, the natural ingenuity of the people, the ſo early knowledge of arts, which they brought with them out of Egypt; by the improvements their wiſe men make in them from time to time; and from what they learn when they pay their viſits to their deceaſed anceſtors, they have brought to prodigious perfection. One may ſay of them, that they are all maſters, and all ſervants; every one has employment; generally ſpeaking, the younger ſort wait on the elders, changing their offices as is thought proper by their ſuperiors, as in a well-regulated community. All their children univerſally are taught at the publick expence, as children of the government, without any diſtinction but that of *perſonal merit*. As the perſons deputed for that end judge of their genius, or any particular inclination, they are diſpoſed afterwards to thoſe arts and callings for which they ſeem moſt proper; the moſt ſublime ſciences are the moſt in reſpect with them, and are chiefly the employment of their great men and governors, contrary to the cuſtom of other countries; the reaſon of which is, becauſe theſe being never choſen till they are fifty years of age, they have had more time to improve themſelves, and generally are perſons of more extenſive capacities. They rightly ſuppoſe, that perſons who excel others in the moſt rational ſciences, are not only fitteſt to govern a rational people, but alſo moſt capable of making themſelves maſters of what they undertake; not but ſuch men, knowing the governors are choſen out of that rank, have an eye in their ſtudies to the rules and arts of governing, which are communicated at a diſtance by them, according to the talents they remark in the ſubjects. They do not do this out of any ſpirit of ambition, employments being rather an honorary trouble than an advantage, but for the real good of the whole. Agriculture, as I ſaid, has the next place in honour after the liberal arts; and next to that, thoſe arts are moſt eſteemed which are moſt neceſſary; the laſt of all are thoſe which are of leaſt uſe, though perhaps the moſt delightful.

Since every one is employed for the common good more than for themſelves, perhaps perſons may apprehend that this gives a check to induſtry, not having that ſpur of private intereſt, hoarding up riches, or aggrandizing their families, as is to be found in other nations. I was apprehenſive of this myſelf, when I came to underſtand their government; but ſo far from it, that poſſibly there is not ſuch an induſtrious race of people in the univerſe. They place their great ambition in the *grandeur of the country*, looking on thoſe as narrow and mercenary ſpirits, who can prefer a part to the whole: they pride themſelves over other nations on that account, each man having a proportionable ſhare in the publick grandeur, the love of glory and praiſe ſeems to be their greateſt paſſion. Beſides, their wiſe governors have ſuch ways of ſtirring up their emulation by publick honours, harangues, and panegyricks in their aſſemblies, with a thouſand other ways of ſhew and pageantry, and this for the moſt minute arts, that were it not for that fraternal love ingrafted in them from their infancy, they would be in danger of raiſing their emulation to too great a height. Thoſe who give indications of greater wiſdom and prudence in their conduct than others, are marked out for governors, and gradually raiſed according to their merit. Whoever invents a new art has a ſtatue erected, according to the uſefulneſs of it, with his name and family inſerted in publick records. Whoever diſtinguiſhes himſelf by any particular excellency, has ſuitable marks of diſtinction paid him on publick occaſions, as garlands, crowns, acclamations, ſongs, or hymns in his praiſe, &c. It is incredible how ſuch rewards as theſe encourage induſtry and arts in minds ſo affected with glory as theſe people are: on the other hand, their greateſt puniſhments, except for capital crimes, which are puniſhed as above, are by publick diſgraces.

But now I am ſpeaking of their youth: as they look upon them as ſeeds of the commonwealth, which, if corrupted in the bud, will never bring forth fruit, ſo their particular care is laid out in their education, in which I believe they excel all nations. One cannot ſay there is one in the whole nation who may be called

called an idle perſon, though they indulge their youth very much in proper recreations, endeavouring to keep them as gay as they can, becauſe they are naturally inclined to gravity. Beſides daily recreations, they have ſet times and ſeaſons for publick exerciſes, as riding, vaulting, running, but particularly hunting wild beaſts, and fiſhing for crocodiles and alligators, in their great lakes, which I ſhall deſcribe to your Reverences on another occaſion; yet they are never ſuffered to go alone, that is, a company of young men together without grave men and perſons in authority along with them, who are a guard to them in all their actions; nay, they are never ſuffered to ſleep together, each lying in a ſingle bed, though in a publick room, with ſome grave perſon in the ſame room with them. Their women are kept much in the ſame manner, to prevent inconveniencies which I ſhall touch upon when I come to the education of their women: and this ſo univerſally, that as there are no idle companions to lead them into extravagancies, ſo there are no idle and looſe women to be found to corrupt their minds. Their whole time, both for men and women, is taken up in employments or publick recreations, which, with the early care to inſtruct them in the fundamental principles of the morality of the country, prevents all thoſe diſorders of youth we ſee elſewhere. Hence too comes that ſtrength of body and mind in their men, and modeſt blooming beauty in their women; ſo that among this people nature ſeems to have kept up to it's primitive and original perfection. Beſides, that univerſal likeneſs in them, proceeding from their conjugal fidelity and excluſion of all foreign mixture in their breed, (where all the lineaments of their anceſtors, direct and collateral, meet at laſt in their offſpring) gives the parents the comfort of ſeeing their own bloom and youth renewed in their children; though, in my opinion, this univerſal likeneſs is rather a defect; not but the treaſures of nature are ſo inexhauſtible, that there are ſome diſtinguiſhing beauties in every face. Their young men and women meet frequently, but then it is in their publick aſſemblies, with grave people mixt along with them. At all publick exerciſes the women are placed in view to ſee and be ſeen, in order to inſpire the young men with emulation in their performances. They are permitted to be decently familiar on thoſe publick occaſions, and can chuſe their lovers reſpectively, according to their liking, there being no ſuch thing as dowries or intereſt, but mere perſonal merit in the caſe; but more of this afterwards, when I ſhall ſpeak more particularly of the education of their women and marriages. This is a ſhort ſketch of the government and œconomy of a people, who are as much diſtinguiſhed from the cuſtoms of others, as they are ſeparated by their habitation and country.

[*Inquiſitor.* You ſeem, Sir, to have a very high idea of this patriarchal government, and look upon it according to the law of nature; I hope you don't deny but perſons may be obliged by the law of nature to obey their forms of government, as well as a patriarchal one?

Gaudentio. No, Reverend Fathers, by no means, I don't enter into compariſons, but relate matter of fact. It is not to be doubted, but different forms of government may be proper for different nations; and where once a form of government is lawfully eſtabliſhed, perſons are obliged to obey, to avoid anarchy and confuſion; as for example, whoever ſhould endeavour to ſubvert a monarchical government once lawfully eſtabliſhed, muſt break in upon the laws of right and juſtice, which are obligations of the law of nature.

Inquiſitor. Read on.

Second *Inquiſitor.* Under favour, I muſt aſk him a queſtion or two firſt. I think, Signor Gaudentio, you make the grand Pophar to be both prince and prieſt; that is, to be veſted both with temporal and ſpiritual power: is it your opinion that the ſpiritual power is ſubject to the temporal?

Gaudentio. I ſpeak of Heathens, Reverend Fathers, and a Heatheniſh worſhip, where the grand Pophar was both prince of the people, and chief prieſt of the Sun by his place. I acknowledge no head of the church but his Holineſs, as moſt agreeable to the primitive inſtitution of our religion.

Here he went on in his exalted notions of the ſovereign Pontiff, partly being a Roman Catholick, but chiefly, in all appear-

appearance, because he was before the Inquisition; for which reason the publisher thought fit to leave it out.

Gaudentio. Is it your Reverences pleasure that I go on with my history?

Inquisitor. Ay, ay, read on.]

THE EDUCATION OF THEIR WOMEN, AND MARRIAGES.

As for their women, the Pophar told me it was what gave them the most trouble of any thing in their whole government; that by their records, their ancestors had held frequent consultations after what manner they were to be managed, there being great difficulties to be feared either from allowing them liberty, or keeping them under restraint. 'If you allow them liberty, you must depend on their honour, or rather caprice, for your own; if you keep them under confinement, they will be sure to revenge themselves the first opportunity, which they will find in spite of all you can do. The rules,' said he, 'by which men are governed, won't hold with women; solid reason, if you can make them sensible of it, will some time or other have an influence on most men; whereas humour is what predominates in women. Hit that, you have them; miss it, you do nothing: and yet they are so far from being an indifferent thing in the commonwealth, that much more depends on the right management of them than people imagine. Licentiousness of youth draws innumerable misfortunes on any government; and what greater incentives for licentiousness than lewd women, whether common prostitutes, wanton ladies, or adulteresses? For all loose women belong to one of these classes. Our women,' continued he, 'are extremely beautiful, as you see; our men strong and vigorous; conjugal fidelity, therefore, and chastity, must be the strongest bonds to keep them in their duty. As for our young men, we keep them in perpetual employment, and animate them to glory by every thing that can move generous minds; with our women, we endeavour the same by ways adapted to their genius. But our greatest care of all, is to make marriage esteemed by both parties the happiest state that can be wished for in this life. This we believe to depend on making the woman, rather than the man, happy and fixed in her choice; because, if the person be imposed upon her, contrary to her own inward inclination, dislike, or revenge, or perhaps a more shameful passion, will make her seek for relief elsewhere; and where women are not virtuous, men will be lewd. We therefore permit the woman to chuse entirely for herself, and the men to make their addresses where they please: but the woman is to distinguish her choice by some signal occasion or other, and that too not without great difficulties on both sides, which being surmounted, they esteem themselves arrived at the happy part of all their wishes. The most ardent and tried love determines the choice: this endears the man to her on the one hand, and the difficulty of finding any woman who has not the same inducements to love her husband, leaves him no encouragement for his lawless desires among married women; and the single women are either so early engaged with their lovers, or so possessed with the notion that a married man cannot belong to her, that his suit would be entirely vain. In a word, we do not allow the least temporal interest to interfere in the choice, but rather wish our young people should be mutually attracted by esteem and affection. The whole business of courtship is to prove their constancy, and to make them so: when we are well assured of this, all obstacles are removed. We found this method to have the least inconveniencies of any, and the best means to preserve conjugal fidelity, on which the good of families so much depends.

'When our nation,' continued he, 'began to grow very populous, and the country full of riches and plenty; the promiscuous conversation of our young men and women, with some neglect on the part of the governors, was the occasion that the bounds of our innocent ancestors were not sufficient to keep them in their duty; strange disorders were crept among our youth of both sexes; our men grew enervated and effeminate, our women wanton and enflamed; unnatural abuses wasted their constitution; so that we lost thousands of our young men and women, without knowing what was the cause: even in the married state, the

"women began not to be contented with "one man; on which account our an-"ceſtors had almoſt reſolved to keep all "our women from the ſight of men till "they were married, and then to deliver "them up to their huſbands, who ſhould "have a deſpotick right over them, as I "am informed they have in other na-"tions. They imagined this to be a cer-"tain means to aſcertain the legitimacy "of their children, and to prevent jea-"louſy, the firſt cauſe, however diſ-"ſembled, of the man's diſlike to his "wife. Others objected againſt this ſe-"vere diſcipline, and ſaid, it was mak-"ing the moſt beautiful part of the cre-"ation mere ſlaves, or at leaſt mere pro-"perties; that it was to give a fatal "check to the glory of a free people, to "deprive the huſband of the voluntary "love of his moiety, and take away the "moſt endearing part of conjugal hap-"pineſs. To this the ſeverer ſide an-"ſwered, that the women were come to "ſuch a paſs, that their abuſes of liberty "ſhewed they were ſcarce capable of "making a proper uſe of it. However, "a medium betwixt both carried it for "that time. The injuries of the marriage "ſtate, and the corruption of youth, "which was the occaſion of it, were "judged to be of ſuch conſequence to the "commonwealth, that, reſolved to put "a ſtop to it at any rate, all the wiſe men "and governors conſulted together, and "reſolved unanimouſly to put the laws I "mentioned againſt adultery and whore-"dom in execution, cauſing proclama-"tions to be made for that intent through-"out the whole empire. All corruptors "of youth of both ſexes were ſhut up im-"mediately, with the regulations I re-"lated above, of having grave perſons "always in the company of young peo-"ple, whether men or women. They "married off all that were of age for it, "as faſt as they could; but quickly "found the number of inhabitants did "not increaſe as uſual, their native vi-"gour being exhauſted or debilitated by "their unnatural abuſes——'

[*Some paragraphs ſeem wanting in this part of Gaudentio's narrative, which doubtleſs were very curious.*]

There is one peculiar method allowed by them, in which they differ from all other nations; for whereas theſe laſt endeavour to preſerve their young people from love, leſt they ſhould throw themſelves away, or make diſadvantageous matches; the former, having no intereſted views in that reſpect, encourage a generous and honourable love, and make it their care to fix them in the ſtricteſt bonds they can, as ſoon as they judge, by their a geand conſtitution, of their inclinations: this they do ſometimes by applauding their choice, but moſtly by raiſing vaſt difficulties, contrived on purpoſe both to try and enhance their conſtancy. They have hiſtories and ſtories of heroick examples of fidelity and conſtancy in both ſexes; but particularly for the young women, by which they are taught rather to ſuffer ten thouſand deaths than violate their plighted faith. One may ſay they are a nation of faithfull overs; the longer they live together, the more their friendſhip encreaſes, and infidelity in either ſex is looked upon as a capital crime. Add to this, that being all of the ſame rank and quality, except the regard paid to elderſhip and publick employments, nothing but perſonal merit, and a liking of each other, determines the choice; there muſt be ſignal proofs produced that the woman prefers the man before all others, as his ſervice muſt be diſtinguiſhed in the ſame manner. Where this is approved of by the governors or elders, if the woman inſiſts on her demands, it is an inviolable law that that man muſt be her huſband. Their hands are firſt joined together in publick, then they claſp each other in the cloſeſt embrace, in which poſture the elder of the place, to ſhew that this union is never to be diſſolved, takes a circle of the fineſt tempered ſteel, woven with flowers, and firſt lays it over their necks, as they are thus claſping each other, then round their waiſts, and laſt of all round their breaſts, or hearts, to ſignify that the ardency of their love muſt terminate in an indiſſoluble friendſhip; which is followed by infinite acclamations and congratulations of the whole aſſembly. I believe the world cannot furniſh ſuch examples of conjugal chaſtity as are preſerved between them by theſe means. Widowers and widows never marry ſingle perſons, and but rarely at all, except left young; when they are to gain each other as before. By ſuch prudent precautions, infinite diſorders and misfortunes to the commonwealth are prevented, proceeding not only from diſproportionate and forced marriages, but from the licentiouſneſs of idle perſons, who either marry for money,

money, or live on the ſpoil of other people, till they can get an advantageous match. This is a ſhort ſketch of their government and cuſtoms, which I thought would not be unacceptable to your Reverences, though a great many other cuſtoms of leſs moment will occur in the ſequel of my life, to which I now return.

The Pophar regent made choice of me for one of his attending companions, with the other young men who came home with us: he had a great many other attendants and officers, deputed by common conſent to wait his orders as regent; theſe were changed every five years, as were thoſe attending the governors of the other Nomes, on account of improvement; for, being all of equal quality, they endeavour to give them as equal an education as is poſſible, changing their employments, and waiting on one another in their turns, by the appointment of their reſpective governors, except thoſe whoſe genius or choice determines them to arts and ſciences, according to their œconomy deſcribed before. I muſt only add, that having ſuch a high value for their race, no one thinks it a diſgrace to perform the meaneſt offices, being all to be attended in like manner themſelves when it comes to their turns, each looking on the honours done to every branch of their government as their own. Hence all their publick ranks and ceremonies are the moſt magnificent that can be imagined; there is ſcarce any thing done, even in entertainments between the private tribes, but there are proper officers deputed for it, and all expences paid out of the common ſtock, with deputies and overſeers for every thing. Their houſes are all open to one another, with a long gallery, which runs from the end of one range of building to the other. The womens apartments join together; with the men of each family joining to their own women, that is, their wives, ſiſters, and daughters. The women have their ſubaltern officers like the men. The firſt apartment of every break of a ſtreet belongs to the men, then the women's belonging to them; then the women of the next family joining to them, and their men beyond them, and ſo on, with large publick halls at proper diſtances for publick aſſemblies; ſo that every thing they do is a ſort of paradox to us, for they are the freeſt and yet ſtricteſt people in the world; the whole nation, as I obſerved before, being more like one univerſal regular college, or community, than any thing elſe. The women are perpetually employed as well as the men; it is their buſineſs to work all the fine garments for themſelves and the men, which being much the ſame, except devices and flowers for their friends and lovers, are made with leſs difficulty; the chief difference is in the wearing them. But the chief diſtinction of ſexes, is in the ornaments of their necks and hair. Crowns and fillets are worn by all, juſt after the model of the little picture your Reverences ſaw in the cabinet; all their tapeſtry, embroidery, and the like, with infinite other curioſities, are the works of their women, ſo that the chief qualification of their women or ladies, for they are all ſuch, is to excel at the loom, needle, or diſtaff. Since I came there, by the Pophar's deſire, they have added that of painting, in which, I believe, the vivacity of their genius will make them excel all the reſt of the world. Not teaching for hire, I thought it no diſgrace in me to inſtruct ſuch amiable ſcholars in an art no man ought to be aſhamed of. It is a thing unknown with theſe people for young ladies of any degree, or even young men, to have nothing elſe to mind or think of but viſits and dreſs. When I gave them an account of the lives of our quality and gentry, they cried out—'What barba-'rians! Can any thing become beauty 'more than knowledge and ingenuity?' They ſeemed to have ſuch a contempt, and even a horror for a life of that nature, that the young ladies aſked me, with great concern, if our ladies had any lovers? as if it were impoſſible to love a woman who had nothing to recommend her but what nature gave her. In fine, by the deſcription I gave of the idle life of our ladies, they judged them to be no more than beautiful brutes. They aſked me alſo, if I did not think myſelf fortunate by my captivity, where I met with ladies, who thought the ornaments of the mind more deſirable than thoſe of the body; and told me, they imputed what they ſaw in me, to my good fortune of being born of their race by the mother's ſide; nay, could ſcarce believe but my father had a mixture of their blood ſome way or other. I aſſured them, I eſteemed myſelf very happy to be in the midſt of ſo many charms of body

and mind; and added, that though they had the ineſtimable happineſs of being born all of one race, without any mixture of foreign vices, yet in effect, all the world were originally brothers and ſiſters, as ſpringing from one pair, ſince men and women did not riſe out of the ground like muſhrooms. This I ſaid to give them a little hint of natural and revealed religion, which are inſeparably linked together. But to return to myſelf: the Pophar being my neareſt relation, took me into his own family, as his conſtant companion and attendant, when he was not on the publick concerns; where I likewiſe accompanied him ſometimes, and received moſt diſtinguiſhing marks of his favour. He would often confer with me, and inſtruct me in their ways and cuſtoms, and the polity of their government, enquiring frequently into the particularities of our governments, both civil and religious. He never endeavoured to perſuade me to conform to their religious ceremonies, and my own good ſenſe told me it was prudence not to meddle with them. I rather thought he ſeemed inclined to have more favourable ſentiments of our religion, as ſuch, than his own, though he was prodigiouſly bigotted to their civil cuſtoms; ſaying, it was impoſſible ever to preſerve a commonwealth, when they did not live up to their laws; which ſhould be as few and as ſimple as poſſible: for when once people come to break in upon fundamentals, all ſubſequent laws would not have half the ſtrength as primary ones. To theſe he added many other reflections, that ſhewed him a man of conſummate wiſdom, and worthy the high poſt he bore. He had had two ſons, both dead; and two daughters living; the one was about ten years old when I arrived there, (it is ſhe your Reverences ſaw in that picture) the other born the year before the Pophar ſet out for Grand Cairo. His lady, much younger than himſelf, ſhewed ſuch freſh remains of beauty, as demonſtrated that nothing but what ſprung from herſelf could equal her; both the Pophar and his conſort looked on me as their own ſon, nor could I expect greater favour had I really been ſo. I took all the care imaginable not to render myſelf unworthy of it, and both revered and loved them beyond what I am able to expreſs; though indeed, as I obſerved, the whole race of them was nothing but a kingdom of brothers and friends, no man having the leaſt ſuſpicion or fear of one another. They were ſo habituated to the obſervance of their laws, by their natural diſpoſitions and the never-ceaſing vigilancy of their governors, that they ſeemed to have a greater horror for the breach of their laws, than the puniſhments attending it; ſaying, that infinite diſorders might be committed by the malicious inventions of men, if there was nothing but fear to keep them in their duty. Such force has education and the light of nature rightly cultivated; for myſelf, I was left to follow what liberal employment I had a mind to. Philoſophy, muſick, and painting, had been the chief part of my ſtudy and diverſion, till my unhappy captivity and the loſs of my brother; but as I was fallen among a nation of philoſophers, that noble ſcience, the miſtreſs of all others, made up the more ſerious part of my employment; though at ſome times, by the Pophar regent's earneſt deſire, I applied myſelf to the other two, particularly painting. They had a great many old-faſhioned muſical inſtruments, and an infinite number of performers in their way, who attended their feaſts and publick rejoicings; but their muſick, both vocal and inſtrumental, was not near ſo perfect as one might have expected of ſo polite a people, and did not come up to the elevated genius of our Italians. Their philoſophy chiefly turned on the more uſeful part of it; that is, the mathematicks and direction of nature: in the moral part of it they have a ſyſtem, or rather notion, of which I forgot to acquaint your Reverences before; it is a too high and exalted notion of Providence, if that expreſſion may be allowed, by which they imagine all things to be ſo governed in this world, that whatever injury a man does to another, it will be returned upon him or his poſterity, even in this world, in the ſame manner, or even in a greater degree, than what he did to others.

[*Inquiſitor*. You'll be pleaſed to explain your own ſentiments in this particular, ſince we hope you don't deny that fundamental law of nature and religion, viz. That the divine Providence preſides over all things; and as for ſublunary things, we preſume you believe that Providence does not only ſhew itſelf in the wonderful production and harmony conſpicuous in all natural cauſes and effects, beyond all the wit

and art of men; but alſo over the moral part, that is, the free actions of men, by ſuitable rewards and puniſhments in this world or the next, to make an equal and juſt compenſation for all the good and evil of this life, as God is the juſt and equal Father of all. So pray explain yourſelf, that we may know your real ſentiments on that head.

Gaudentio. I hope, reverend Fathers, I ſhall convince you, my ſentiments are really orthodox in this point; no man has more reaſon to magnify Providence than myſelf; but heatheniſh people may carry a juſt belief to ſuperſtition. That there is a providence over the phyſical part of the world, no man who has any juſt knowledge in nature can be ignorant, ſince he may be convinced by the leaſt inſect, every thing being adapted to it's peculiar ends, with ſuch art and knowledge in the Author of it, that all the art and knowledge of men can't do the like; and by conſequence not being able to make itſelf, it muſt be produced by a cauſe infinitely knowing and foreſeeing. Then, as to the moral part of the world, the ſame reaſon ſhews, that ſince the great Creator deſcends ſo low as to take care of the leaſt inſect, it is incredible to think that the nobleſt part of the world, that is, the free actions of men, ſhould be without his care. But as he has given them the glorious endowments of free will, the ſame Providence knows how to adapt the direction of them by ways and means ſuitable to their beings; that is, by letting them know his will, and propoſing ſuitable rewards and puniſhments for their good and bad actions; which rewards and puniſhments, it is evident, are not always ſeen in this life, ſince the wicked often proſper, and the good ſuffer, but by conſequence muſt be reſerved for another ſtate.

But theſe people not having a juſt notion of the next life, though they believe a future ſtate, carry matters ſo far, that they think every injury done to another will be ſome way or other retaliated upon the aggreſſor, or his poſterity, in this life: only they ſay, the puniſhment always falls the heavier the longer it is deferred. In this manner do they account for all the revolutions of the earth, that one wicked action is puniſhed by another; that the deſcendants of the greateſt monarchs have been loſt in beggary for almoſt endleſs generations, and the perſons that diſpoſſeſſed them treated after the ſame manner by ſome of the deſcendants of the former; and ſo on: which notion, in my opinion is not juſt, ſince a ſincere repentance may wipe off the moſt grievous offences. But as perſons, generally ſpeaking, are more ſenſibly touched with the puniſhments of this life, it is not to be doubted but there are often moſt ſignal marks of avenging providence in this life, in order to deter the wicked.

Inquiſitor. Go on.]

Finding the Pophar had a prodigious fancy for painting, by ſome indifferent pieces he had picked up, I applied myſelf with extraordinary diligence to that art, particularly ſince he would have me teach his daughter, whoſe unparalleled charms, though but in the bud, made me inſenſible to all others. By frequent drawing, I not only pleaſed him and others, but almoſt myſelf; every one there, men and women, were to follow ſome art or ſcience: the Pophar deſired me to impart my art to ſome of the young people of both ſexes; ſaying, there were very great encouragements for the inventors of any new arts, which I might juſtly claim a title to. I did ſo; and before I left the place, I had the pleaſure to ſee ſome of them equal, or even excel their maſter.

Theſe were the chief employments of my leiſure hours; though I was forced to leave them for conſiderable intervals to attend the regent in the private viſitations of his charge, which he did frequently from time to time, ſometimes to one Nome, ſometimes to another, having an eye over all, both officers and people. Theſe viſitations were rather preſervations againſt, than remedies for, any diſorders. He uſed to ſay, that the commonwealth was like a great machine with different movements, which if frequently viſited by the artiſt, the leaſt flaw being taken notice of in time, was not only ſoon remedied, but was a means of preſerving all the reſt in a conſtant and regular motion; but if neglected, would ſoon diſorder the motions of the other parts, and either coſt a great deal to repair, or bring the whole machine to deſtruction. Unleſs on publick ſolemnities, which were always very magnificent,

nificent, the Pophar (not to burden his people) went about without any great train, accompanied by only an aſſiſting elder or two, the young Pophar, and myſelf: he had frequent converſations with the ſubalterns, and even with the meaneſt artiſans, calling them his children; and they having recourſe to him as their common father. For the firſt five years of his regency, the only difficulty we had of any moment to determine was an affair of the moſt delicate nature I ever heard: though it does not concern myſelf, I ſhall relate it to your Reverences for the peculiar circumſtances of it, being a caſe entirely new, as well as unprovided for by the laws of their conſtitution.

The caſe was this: two twin brothers had fallen in love with the ſame woman, and ſhe with them. The men and the woman lived in different parts of the ſame Nome, and met accidentally at one of their great ſolemnities; it was at the feaſt of the Sun, which is kept twice a year, becauſe, as I informed your Reverences, their kingdom lies between the tropicks, but more on this ſide the line than the other. This ſituation is the occaſion that they have two ſprings and two ſummers. At the beginning of each ſpring, there are great feaſts in every Nome, in honour of the Sun; they are held in the open fields, in teſtimony of his being the immediate cauſe (in their opinion) of the production of all things. All the ſacrifice they offer to him are five little pyramids of incenſe, according to the number of their Nomes, placed on the altar in plates of gold till they take fire of themſelves. Five young men, and as many women, are deputed by the governors to perform the office of placing the pyramids of incenſe on the altar: they are clad in their ſpangled robes of the colour of the Nome, with crowns on their heads, marching up two by two, a man and a woman, between two rows of young men and women, placed theatre-wiſe one above another; and make the moſt beautiful ſhow that eyes can behold. It happened that one of the twin brothers was deputed, with the young lady I am ſpeaking of, to make the firſt couple for the placing the incenſe on the altar. They marched up on different ſides till they came to the altar: when they have placed the incenſe, they ſalute each other, and croſs down, the men by the ranks of the women, and the women by the men, which they do with a wonderful grace becoming ſuch an auguſt aſſembly. The deſign of this is to encourage a decorum in the carriage of the young people, and to give them a ſight of each other in their greateſt luſtre. When the five couple have performed their ceremony, the other ranks come two by two to the altar, ſaluting each other, and croſſing as before, by which means the young people have an opportunity of ſeeing every man and woman of the whole company, though the placing of them is done by lot. If they have not any engagement before, they generally take the firſt liking to one another at ſuch interviews, and the woman's love and choice being what determines the marriage, without any view of intereſt, being, as I ſaid, all equal in quality, the young gallants make it their buſineſs to gain the affection of the perſon they like by their future ſervices. To prevent inconveniences of rivalſhip at the beginning, if the man be the perſon the woman likes, he preſents her with a flower juſt in the bud, which ſhe takes and puts in her breaſt. If ſhe is engaged before, ſhe ſhews him one, to ſignify her engagement; which if in the bud only, ſhews the courtſhip is gone no further than the firſt propoſal and liking; if half blown, or the like, it is an emblem of further progreſs; if full blown, it ſignifies that her choice is determined, from whence they can never recede; that is, ſhe can challenge the man that preſents it, but he cannot challenge her till ſhe has worn it publickly. If any diſlike ſhould happen after that, they are to be ſhut up, never to have any huſband. If ſhe has no engagement, but does not approve of the perſon, ſhe makes him a low courteſy, with her eyes ſhut till he is gone away. The women, it is true, for all this, have ſome little coquettiſh arts, diſſembling their affections now-and-then, but not often. If the man be engaged, he wears ſome favour or other to ſhew it; if he likes not the woman, he preſents her with nothing; if the woman ſhould make ſome extraordinary advances, without any of his ſide, ſhe has liberty to live a maid, or to be diſpoſed of among the widows, being looked upon as ſuch, who, by the bye, marry none but widowers. But to return to the twins. It happened that the brother who went with the lady to the altar, ſeeing ſhe had no bud upon her

her breaſt, fell in love with her, and ſhe with him; the awe of the ceremony hindered them from taking any further notice of one another at that time. As ſhe went down the ranks, the other brother ſaw her, and fell in love with her likewiſe, and contrives to meet her with a bud in his hand, juſt as the ceremony ended, which ſhe accepts of, taking him to be the perſon who had marched up with her to the altar; but being obliged to go off with the other young ladies, whether the concern ſhe had been in, in performing the ceremony before ſuch an illuſtrious aſſembly, or the heat of the weather, or the joy ſhe conceived in finding her affection reciprocal, or all together, had ſuch an effect, that ſhe fell into a fainting-fit among her companions; who opening her boſom in haſte, not minding the flower, it fell down, and was trod under foot. Juſt as ſhe was recovered, the brother who performed the ceremony, came up and preſented his bud, ſhe thinking it had been that ſhe had loſt, received it with a look that ſhewed he had made a greater progreſs in her affections than what that flower expreſſed; the laws not permitting any further converſation at that juncture, they retired to their reſpective habitations. Some time after, the brother who had the luck to preſent the firſt flower, whom for diſtinction I ſhall call the younger brother, as he really was, found a way to make her a viſit by ſtealth, at a grated window, which, as I obſerved, was publickly prohibited by the wiſe governors, but privately connived at to enhance their love. He came to her, and after ſome amorous converſation, makes bold to preſent her the more advanced mark of his affection, which ſhe accepted of, and gave him in return a ſcarf, worked with hearts ſeparated by little brambles, to ſhew there were ſome difficulties for him to overcome yet; however, they gave one another mutual aſſurances of love, and he was permitted to profeſs himſelf her lover, without declaring her name, for ſome private reaſons ſhe had. Not long after, the elder brother came, and procured an opportunity of meeting her at the ſame window. The night was very dark, ſo that he could not ſee the ſecond flower which ſhe had in her boſom, only ſhe received him with greater ſigns of joy and freedom than he expected; but reflecting on the ſigns he had remarked in her countenance, and after her illneſs by a ſort of natural vanity for his own merits, flattered himſelf that her paſſion was rather greater than his, excuſed himſelf for being ſo long without ſeeing her, and added, that if he were to be guided by the height of his flame, he would ſee her every night. She reflecting how lately ſhe had ſeen him, thought his diligence was very extraordinary, but imputed it to the ardour of his paſſion; in fine, ſhe gave him ſuch aſſured ſigns of love, that he thought in himſelf he might paſs the middle ceremony, and preſent her with the full-blown flower, to make ſure of her. She took it, but told him ſhe would not wear it for ſome time, till ſhe had paſſed ſome forms, and had further proof of his conſtancy; but for his confirmation of her affection, ſhe put out her hand as far as the grate would permit, which he kiſſed with all the ardours of an enflamed lover, giving her a thouſand aſſurances of his fidelity, and ſhe in return gave him a ribband with two hearts interwoven with her own hair, ſeparated only with a little hedge of pomegranates almoſt ripe, to ſhew that the time of gathering the fruit was nigh at hand. Thus were the three lovers in the greateſt degree of happineſs imaginable; the brothers wore her favours on all publick occaſions, congratulating each other for the ſucceſs in their amours; but as lovers affect a ſecrecy in all they do, never telling one another who were the objects of their affection. The next great feaſt drew on, when the younger brother thought it was time to preſent the laſt mark of his affection, in order to demand her in marriage, which was uſually performed in thoſe publick ſolemnities. He told her he hoped it was now time to reward his flame, by wearing the open flower, as a full ſign of her conſent, and gave her a full-blown artificial carnation, with gold flames and little hearts on the leaves, interwoven with wonderful art and ingenuity. She thinking it had been a repetition of the ardour of his affection, took it, and put it in her boſom with all the marks of tenderneſs, by which the fair ſex in all countries know how to reward all the pains of their lovers in a moment. Upon this he reſolved to aſk her of her parents, which was the only thing neceſſary on his ſide, the woman having a right to demand any man's ſon in the kingdom, if he had but preſented her with the laſt mark of his affection. The elder brother having given in his ſome time before, thought

thought the parents approbation was the only thing wanting on his ſide, and reſolves the ſame day on the ſame thing. They were ſtrangely ſurprized to meet one another; but ſeeing the different favours, they did not know what to make of it. When the father came, they declared the cauſe of their coming, in terms which fully expreſſed the agony of their minds: the father was in as great concern as they were, aſſuring them that he had but one daughter, who he was confident would never give ſuch encouragement to two lovers at the ſame time, contrary to their laws; but ſeeing their extreme likeneſs, he gueſſed there muſt be ſome miſtake. Upon this the daughter was ſent for, who being informed it was to declare her conſent in the choice of her lover, came down with four flowers in her boſom, not thinking but the two full-blown had belonged to the ſame perſon, ſince ſhe had received two before ſhe had worn the firſt. The deſcription the poets give of the goddeſs Venus riſing out of the ſea, could not be more beautiful than the bloom that appeared in her cheeks when ſhe came into the room. I happened to be there preſent, being ſent before by the Pophar, to let the father know of the regent's intended viſit; that being a conſiderable officer, he might order his concerns accordingly. As ſoon as the young lady heard the cauſe of their coming, and ſaw them indiſtinguiſhably like each other, with the publick ſigns of her favours wrought with her own hand, which they brought along with them, ſhe ſcreamed out—'I am betrayed!' and immediately fell in a ſwoon, flat on the floor, almoſt between her two lovers. The father, in a condition very little better, fell down by his daughter, and bathing her with his tears, called to her to open her eyes, or he muſt die along with her. The young men ſtood like ſtatues, with rage and deſpair in their looks at the ſame time. I being the only indifferent perſon in the room, though extremely ſurprized at the event, called her mother and women to come to her aſſiſtance; who carried her into another room, undreſſed her, and by proper remedies brought her at laſt to herſelf. The firſt word ſhe ſaid was—'Oh, Berilla! what have you 'done?' All the reſt was nothing but ſobs and ſighs, enough to melt the hardeſt heart. When ſhe was in a condition to explain herſelf, ſhe declared, ſhe liked the perſon of the man who went up with her to the altar; that ſome time after, the ſame perſon, as ſhe thought, had preſented her with the firſt marks of his affection, which ſhe accepted of, and in fine had given her conſent by wearing the full-blown flower; but which of the two brothers it belonged to ſhe could not tell; adding, that ſhe was willing to ſubmit to the deciſion of the elders, or to undergo what puniſhment they thought fit for her heedleſs indiſcretion; but proteſted that ſhe never deſigned to entertain two perſons at the ſame time, but took them to be the ſame perſon. The care of their marriages being one of the fundamentals of their government, and there being no proviſion in the law for this extraordinary caſe, the matter was referred to the Pophar regent, who was to be there in a few days: guards in the mean time were ſet over the brothers, for fear of miſchief, till a full hearing. The affair was diſcuſſed before the Pophar regent, and the reſt of the elders of the place. The three lovers appeared before them, each in ſuch agony as cannot be expreſſed. The brothers were ſo alike, it was hard to diſtinguiſh one from the other: the regent aſked them, which of the two went up to the altar with the young lady; the elder ſaid it was he, which the younger did not deny; the lady being interrogated, owned ſhe deſigned to entertain the perſon that went up with her to the altar, but went no further than the firſt liking. Then they aſked which of the two brothers gave the firſt flower; the younger ſaid, he preſumed he did, ſince he felt in love with her as ſhe went down the ranks, and contrived to give her the flower as ſoon as the ceremony was over, not knowing of his brother's affection, neither did ſhe bear any mark of engagement, but accepted of his ſervice; the lady likewiſe owning the receipt of ſuch a flower, but that ſhe loſt it, fainting away in the crowd; but when, as ſhe thought, he reſtored it to her, ſhe did not like him quite ſo well, as when ſhe received it the firſt time, ſuppoſing them to be the ſame perſon. Being aſked who gave her the ſecond, third, and laſt mark of engagement, it appeared to be the younger brother, whoſe flower ſhe wore publickly in her boſom; but then ſhe received the full-blown flower from the elder brother alſo. The judges looked at one another for ſome time, not knowing well what to ſay to the matter. Then the regent aſked her, when ſhe gave her con-

Plate III.

lant,

Pa 66
80

Plate II. Published as the Act directs, by Harrison & Co April 2. 1726.

ſent, if ſhe did not underſtand the perſon to be him that went up with her to the altar. She owned ſhe did; which was the elder; but in fact, had placed her affections on the perſon who gave her the firſt flower, which was the younger. Then the two brothers were placed before her, and ſhe was aſked, that, ſuppoſing ſhe were now at liberty, without any engagement, which of the two brothers ſhe would chuſe for her huſband? She ſtopt, and bluſhed at the queſtion; but at length ſaid, the younger had been more aſſiduous in his courtſhip; and with that burſt into tears, caſting a look at the younger brother, which eaſily ſhewed the ſentiments of her heart. Every one was in the laſt ſuſpenſe how the regent would determine the caſe; and the young men expreſſed ſuch a concern in their looks, as if the final ſentence of life and death, happineſs or miſery, was to be pronounced to them: when the regent, with a countenance partly ſevere as well as grave, turning towards the young lady—'Daughter,' ſaid he, 'your ill fortune, 'or indiſcretion, has deprived you from 'having either of them: both you cannot 'have, and you have given both an equal 'right: if either of them will give up 'their right, you may marry the other, 'not elſe.—What do you ſay, ſons,' ſays he, 'will you contribute to make one of 'you happy?' They both perſiſted they would not give up their right till the laſt gaſp. 'Then,' ſays the regent, turning to the lady, who was almoſt dead with fear and confuſion, 'ſince neither of them 'will give up their right, I pronounce 'ſentence on you, to be ſhut up from the 'commerce of men, till the death of one 'of your lovers; then it ſhall be left to 'your choice to marry the ſurvivor.' So giving orders to have her taken away, the court was going to break up, when the younger brother, falling on his knees, cries out—'I yield my right, rather than 'the adorable Berilla ſhould be miſerable 'on my account; let me be ſhut up from 'the commerce of men, for being the 'occaſion of ſo divine a creature's miſ-'fortune.—Brother, take her, and be 'happy—And you, divine Berilla, only 'pardon the confuſion my innocent love 'has brought upon you; and then I ſhall 'leave the world in peace.' Here the whole court roſe up, and the young man was going out, when the regent ſtopped him. 'Hold, ſon,' ſays he, 'there is a 'greater happineſs preparing for you 'than you expect; Berilla is yours; you 'alone deſerve her, you prefer her good 'to your own; and as I find her real love 'is for you, here join your hands, as I 'find your hearts are already.' They were married immediately; the regent leaving behind him a vaſt idea not only of his juſtice, but wiſdom, in ſo intricate a caſe. I drew an hiſtorical piece of painting of this remarkable trial, expreſſing as nigh as I could the poſtures and agonies of the three lovers, and preſented it to the divine Iſyphena, the regent's daughter, telling her, that if ſhe were to accept of flowers, as that young lady did, ſhe would ruin all the youths of Mezorania. She received it bluſhing, and ſaid ſhe ſhould never receive any but from one hand, nor even that, if ſhe thought ſhe ſhould do him any harm; adding, that ſhe thought her father had given a juſt judgment; then waved the diſcourſe with ſuch innocence, yet knowledge of what ſhe ſaid, that I was ſurprized to the laſt degree; not being able to gueſs whether I had offended her or not.

Theſe viſitations in the company of the Pophar, gave me an opportunity of ſeeing all the different parts and chief curioſities of the whole empire. Their great towns, eſpecially the heads of every Nome, were built, as I ſaid, much after the ſame form, differing chiefly in the ſituation, and are principally deſigned for the winter reſidence, for their courts and colleges, but particularly for inſtructing and poliſhing their youth of both ſexes, and ſuch admirable care and œconomy, to avoid all diſſoluteneſs and idleneſs, that, as I obſerved before, there is no ſuch thing known, as for perſons to have no other buſineſs on their hands but viſits and dreſs; eſteeming thoſe no better than brutes and barbarians, who are not conſtantly employed in improving their natural talents in ſome art or ſcience. Their villas, or places of pleaſure, are ſcattered all over the country, with moſt beautiful variety: the villages and towns built for manufactures, trades, conveniency of agriculture, &c. are innumerable; their canals, and great lakes, ſome of them like little ſeas, are very frequent, according as the nature of the country will allow; with pleaſure-houſes and pavilions, built at due diſtances, round the borders, interſperſed with iſlands and groves, ſome natural, ſome artificial, where at proper ſeaſons you might ſee thouſands of boats ſkimming

backwards and forwards, both for pleaſure and the profit of catching fiſh, of which there is an inexhauſtible ſtore. There are alſo vaſt foreſts of infinite variety and delight, diſtinguiſhed here and there with theatrical ſpaces or lawns, either natural, or cut out by art, for the conveniency of pitching their tents in the hot ſeaſons; with ſuch romantick ſcenes of deep vales, hanging woods, and precipices, natural falls, and caſcades, or rather cataracts of water over the rocks, that all the decorations of art are nothing but foils and ſhadows to thoſe majeſtick beauties of nature; beſides glorious proſpects of different kinds over the edges of the mountains where we paſſed in our viſitations, ſometimes preſenting us with a boundleſs view over the moſt delicious plains in the world; in other places, having our view terminated with other winding hills, exhaling their reviving perfumes from innumerable ſpecies of natural fruits and odoriferous ſhrubs. Travelling thus by eaſy journeys, ſtaying or advancing in our progreſs as we thought fit, I had an opportunity of admiring with infinite delight the effects of induſtry and liberty, in a country where nature and art ſeemed to vie with each other in their different productions. There was another extraordinary ſatisfaction I received in theſe viſitations, which was, the opportunity of ſeeing, and partaking of their grand matches, or rather companies, if I may uſe the expreſſion, of hunting and fiſhing. All the young people with their governors, or all who are able or willing to go, at particular ſeaſons diſperſe themſelves for theſe hunts all over the kingdom: the country being ſo prodigious fertile, that it furniſhes them, almoſt ſpontaneouſly, with whatever is neceſſary, or even delectable for life, the people living in ſome meaſure in common, and having no other intereſt but that of a well regulated community. They leave the towns at certain ſeaſons, and go and live in tents for the conveniency of hunting and fiſhing, according as the country and ſeaſons are proper for each recreation: the flat part of the country (though it is generally more hilly than campaign) is ſtocked with prodigious quantities of fowl and game, as pheaſants, partridges of different kinds, much larger than our wild hens; turkeys, and peacocks, with other ſpecies of game, which we have not in Italy; hares almoſt innumerable, but no conies that ever I ſaw, unleſs we call conies a leſſer ſort of hare, which feed and run along the cliffs and rocks, but do not burrow as ours do. There is alſo a ſmall ſort of wild goat, much leſs than ours, not very fleet, of a very high taſte, and prodigious fat. They take vaſt quantities of all ſorts, but ſtill leave a ſufficient ſtock to ſupply next ſeaſon, except hurtful beaſts, which they kill whenever they can. But their great hunts are in the mountains and woodland parts of the country, where the foreſts are full of infinite quantities of maſt and fruits, and other food for wild beaſts of all kinds; but particularly ſtags of four or five different ſpecies, ſome of which, almoſt as big as a horſe, keep in the wildeſt parts, whoſe fleſh they dry and ſeaſon with ſpices, and is the richeſt food I ever taſted. Their wild ſwine are of two kinds, ſome vaſtly large, others very little, not much bigger than a lamb, but prodigious fierce. This laſt is moſt delicate meat, feeding on the maſts and wild fruits in the thickeſt parts of the groves; and multiplying exceedingly, where they are not diſturbed, one ſow bringing ſixteen or eighteen pigs; ſo that I have ſeen thouſands of them caught at one hunting-match, and ſent in preſents to the other parts of the kingdom, where they have none; which is their way in all their recreations, having perſons appointed to carry the rarities of the country to one another, and to the governors, parents, and friends left behind. When they go out to their grand hunt, they chuſe ſome open vale, or vaſt lawn, as far in the wild foreſts as they can; where they pitch their tents, and make their rendezvous: then they ſend out their moſt courageous young men, in ſmall bodies of ten in a company, well armed, each with his ſpear and his fuſil ſlung on his back, which laſt of late years they find more ſerviceable againſt the wild beaſts than ſpears, having got ſamples of them from Perſia. Theſe go quietly through the wildeſt parts of the foreſt at proper diſtances, ſo as to meet at ſuch a place, which is to view the ground, and find a place proper to make their ſtand, and pitch their toils. They are often ſeveral days out about this; but are to make no noiſe, nor kill any wild beaſt, unleſs attacked, or they come upon him in his couch, at unawares, that they may not diſturb the reſt. When they have made their report, ſeveral thouſands

of

of them ſurround a conſiderable part of the foreſt, ſtanding cloſe together for their mutual aſſiſtance, making as great a noiſe as they can, with dogs, drums, and rattles, and other noiſy inſtruments, to frighten the game towards the centre, that none may eſcape the circle. When this is done, all advance in a breaſt, encouraging their dogs, ſounding their horns, beating their drums and rattles, that the moſt courageous beaſts are all rouſed, and run before them towards the centre, till by this means they have driven together ſeveral hundreds of wild beaſts, lions, tigers, elks, wild boars, ſtags, foxes, hares, and in fine all ſorts of beaſts that were within that circle. It is moſt terrible to ſee ſuch a heap of cruel beaſts gathered together, grinning and roaring at one another, in a moſt frightful manner: but the wild boar is the maſter of all; whoever comes near him in that rage, even the largeſt lion, he ſtrikes at him with his tuſks and makes him keep his diſtance. When they are brought within a proper compaſs, they pitch their toils round them, and incloſe them in, every man joining cloſe to his neighbour, holding out their ſpears to keep them off. If any beaſt ſhould endeavour to make his eſcape, which ſome will do now and then, (particularly the wild boars) they run againſt the points of the ſpears, and make very martial ſport. I was told, that a prodigious wild ſow once broke through three files of ſpears, overturned the men, and made a gap, that ſet all the reſt a running almoſt in a body that way, ſo that the people were forced to let them take their career, and loſt all their labour. But now they have men ready with their fuſils to drop any beaſt that ſhould offer to turn a-head. When they are encloſed, there is moſt terrible work, the greateſt beaſts fighting and goring one another, for rage and ſpight, and the more fearful running into the toils for ſhelter. Then our men with their fuſils drop the largeſt as faſt as they can. When they intend to ſhoot the wild boar, three or four aim at him at a time, to be ſure to drop him or diſable him, otherwiſe he runs full at the laſt that wounded him, with ſuch fury, that ſometimes he will break through the ſtrongeſt toils; but his companions all join their ſpears to keep him off. When they have dropped all that are dangerous, and as many as they have a mind, they open their toils, and diſpatch all that are gaſping. I have known above five hundred head of beaſts of all ſorts killed in one day. When all is over, they carry off their ſpoil to the rendezvous, feaſting and rejoicing, and ſending preſents as before.

There is oftentimes very great danger, when they go through the woods to make diſcovery of their haunts; becauſe, if in ſmall companies, ſome ſtubborn beaſt or other will attack them directly; every man, therefore, as I ſaid, has a fuſil ſlung at his back, and his ſpear in his hand for his defence. Being once in one of their parties, we came upon a prodigious wild boar, as he was lying in his haunt; ſome of us were for paſſing by him, but I thought ſuch a noble prey was not to be let go; ſo we ſurrounded him, and drew up to him, with more courage and curioſity than prudence: one of my companions, who was my intimate friend, being one of thoſe who conducted me over the deſarts, went up nigher to him than the reſt, with his ſpear in his hand, ſtretched out ready to receive him, in caſe he ſhould come at him; at which the beaſt ſtarted up of a ſudden, with a noiſe that would have terrified the ſtouteſt hero, and made at him with ſuch a fury, that we gave him over for loſt. He ſtood his ground with ſo much courage, and held his ſpear ſo firm and exact, that he run it directly up the mouth of the beaſt, quite into the inner part of his throat; the boar roared and ſhook his head in a terrible manner, endeavouring to get the ſpear out, which if he had done, all the world could not have ſaved the young man. I, ſeeing the danger, ran in with the ſame precipitancy, and clapping the muzzle of my gun almoſt cloſe to his ſide, a little behind his fore-ſhoulder, ſhot him quite through the body; ſo he dropped down dead before us. Juſt as we thought the danger was over, the ſow, hearing his cry, came ruſhing on us, and that ſo ſuddenly, that before I could turn myſelf with my ſpear, ſhe ſtruck at me behind with her ſnout, and puſhing on, knocked me down with her impetuoſity; and the place being a little ſhelving, ſhe came tumbling quite over me, which was the occaſion of ſaving my life. Aſhamed of the foil, but very well appriſed of the danger, I was ſcarce got up on my feet, and on my guard, when, making at me alone, though my companions came in to my aſſiſtance, ſhe puſhed at me a ſecond time with equal

fury. I held my ſpear with all my might, thinking to take her in the mouth; but miſſing my aim, I took her juſt in the throat, where the head and neck join, and thruſt my ſpear with ſuch force, her own career meeting me, that I ſtruck quite through her windpipe, the ſpear ſticking ſo faſt in her neck-bone, that when ſhe dropt, we could ſcarce get it out again. She toſſed and reeled her head a good while before ſhe fell; but her wind-pipe being cut, and bleeding inwardly, ſhe was choaked. My companions had hit her with their ſpears on the ſides and back; but her hide and briſtles were ſo thick and hard, they did her very little damage. They all applauded my courage and victory, as if I had killed both the ſwine. But I, as juſtice required, gave the greateſt part of the glory, for the death of the boar, to the courageous dexterity of the young man, who had expoſed himſelf ſo generouſly, and hit him ſo exact in the throat. We left the carcaſes there, not being able to take them with us; but marking the place, we came afterwards with ſome others to carry them off. I had the honour to carry the boar's head on the point of my ſpear; which I would have given to the young man, but he refuſed it, ſaying, that I had not only killed it, but ſaved his life into the bargain. The honour being judged to me by every one, I ſent it as a preſent to the divine Iſyphena; a thing allowed by their cuſtoms, though as yet I never durſt make any declarations of love: ſhe accepted of it, but added, ſhe hoped I would make no more ſuch preſents; and explained herſelf no further.

Theſe people having no wars, nor ſingle combats with one another, which laſt are not allowed for fear of deſtroying their own ſpecies, have no other way of ſhewing their courage but againſt wild beaſts, where, without waiting for any expreſs order of their ſuperiors, they will expoſe themſelves to a great degree, and ſometimes perform exploits worthy the greateſt heroes.

Their fiſhing is of two kinds; one for recreation and profit; the other to deſtroy the crocodiles and alligators, which are only found in the great lakes, and the rivers that run into them, and that in the hotter and campaign parts of the country. In ſome of the lakes, even the largeſt, they cannot live; in others they breed prodigiouſly. As they fiſh for them only to deſtroy them, they chuſe the propereſt time for this purpoſe, that is, when the eggs are hatching; which is done in the hot ſands, by the ſides of the rivers and lakes. The old ones are not only very ravenous at that time, but lie lurking in the water near their eggs, and are ſo prodigious fierce, that there is no taking their eggs, unleſs you firſt contrive to kill the old ones. Their way to fiſh for them is this: they beat at a diſtance, by the ſides of the rivers and lakes where they breed, which makes the old ones hide themſelves in the water. Then twenty or thirty of the young men row quietly backward and forward on the water where they ſuppoſe the creatures are; having a great many ſtrong lines with hooks, made after the manner of fiſh-hooks, well armed as far as the throat of the animal reaches. Theſe hooks they faſten under the wings of ducks and water-fowls, kept for the purpoſe, which they let drop out of the boat, and ſwim about the lake. Whenever the ducks come over the places where the creatures are, theſe laſt ſtrike at them, and ſwallow the poor ducks immediately, and ſo hook themſelves with the violence and check of the boat. As ſoon as one is hooked, they tow him, floundering and beating the water at a ſtrange rate, till they have brought him into the middle of the water at a diſtance from the reſt of his companions, who all lie nigh the banks; then the other boats ſurround him, and dart their harping-ſpears at him till they kill him. Theſe harping-ſpears are pointed with the fineſt tempered ſteel, extremely ſharp, with beards to hinder them from coming out of his body; there is a line faſtened to the ſpear, to draw it back, and the creature along with it; as alſo to hinder the ſpear from flying too far, if they miſs their aim. Some of them are prodigious dextrous at it; but there is no piercing the creature but in his belly, which they muſt hit as he flounces and rolls himſelf in the water. If a ſpear hits the ſcales of his back, it will fly off as from a rock, not without ſome danger to thoſe who are very nigh, though they generally know the length of the ſtring. I was really apprehenſive of thoſe ſtrange fierce creatures at firſt, and as it was a conſiderable time before I could dart with any dexterity; but the deſire of glory, and the applauſes given to thoſe that excel, who have the ſkins carried like trophies before

their

their miſtreſſes; theſe, and the charms of the regent's daughter, ſo inſpired me, that I frequently carried the prize.

It is one of the fineſt recreations in the world; you might ſee ſeveral hundred boats at a time, either employed, or as ſpectators, with ſhouts and cries, when the creature is hit in the right place, that make the very banks tremble. When they have killed all the old ones, they ſend their people on the ſhore, to rake for the eggs, which they burn and deſtroy on the ſpot; not but ſome will be hatched before the reſt, and creep into the water, to ſerve for ſport the next year. They deſtroy theſe animals, not only for their own ſecurity in the uſe of the lakes, but alſo to preſerve the wild fowl and fiſh, which are devoured and deſtroyed by the crocodiles.

But the fiſhing on the great lake Gilgol, or Lake of Lakes, is without any danger; there being no alligators in that water, and is only for recreation and the profit of the fiſh. The lake is above a hundred Italian miles in circumference*. At proper ſeaſons, the whole lake is covered with boats, great numbers of them full of ladies to ſee the ſport, beſide what are on the iſlands and ſhores, with trumpets, hautboys, and other muſical inſtruments, playing all the while. It is impoſſible to deſcribe the different kinds of fiſh the lake abounds with; many of them we know nothing of in Europe; though they have ſome like ours, but much larger, as pikes, or a fiſh like a pike, two or three yards long; a fiſh like a bream, a yard and half over; carps forty or fifty pounds weight they catch incredible numbers of them, ſome kinds in one part of the lake, ſome in another. They fiſh in this manner, and afterwards feaſt on what they catch, for a fortnight or three weeks, if the ſeaſon proves kind, retiring at night to their tents, either on the iſlands or ſhore, where there are perſons employed in drying and curing what are proper for uſe; ſending preſents of them into other parts of the country, in exchange for veniſon, fowl, and the like. Though there are noble lakes and ponds, even in the foreſts, made by the incloſures of the hills and woods, that are ſtored with excellent fiſh; yet they are entirely deſtitute of the beſt ſort, that is, ſea fiſh, which we have in ſuch quantities in Europe. When this fiſhing is over, they retire to the towns, becauſe of the rainy ſeaſons, which begin preſently after.

I am now going to enter on a part of my life, which I am in ſome doubt, whether it is proper to lay before your Reverences or not: I mean the hopes and fears, the joys and anxieties, of a young man in love; but in an honourable way, with no leſs a perſon than the daughter of the regent of this vaſt empire. I ſhall not however enter into the detail of the many various circumſtances attending ſuch a paſſion; but ſhall juſt touch on ſome particular paſſages, which were very extraordinary even in a paſſion which generally of itſelf runs into extremes. Your Reverences will remember, that there is no real diſtinction of quality in theſe people, nor any regard either to intereſt or dignity, but merely to perſonal merit; their chief view being to render that ſtate happy which makes up the better part of human life. I had nothing therefore to do in this affair, but to fix my choice, and endeavour to pleaſe and be pleaſed. My choice was ſoon determined; the firſt time I ſaw the incomparable Iſyphena, the regent's daughter, though ſhe was then but ten years old, ten thouſand budding beauties appeared in her, with ſuch unutterable charms, that though I as good as deſpaired of arriving at my wiſhed for happineſs, I was reſolved to fix there, or no where.

I obſerved, when I was firſt introduced into her company by the regent her father, that ſhe had her eye fixed on me, as a ſtranger, as I ſuppoſed, but yet with more than a girliſh curioſity. I was informed afterwards, that ſhe told her playfellows, that that ſtranger ſhould be her huſband, or no one. The wiſe Pophar her father had obſerved it; and whether it was from his knowledge of the ſex, and their unaccountable fondneſs for ſtrangers, or whether he diſapproved of the thought, I cannot tell, but he was reſolved to try both our conſtancies to the utmoſt. I was obliged by the Pophar to teach her and ſome other young ladies, as well as ſome young men, to paint; but it was always in the father or mother's company. Not to detain your Reverences with matters quite foreign to, and per-

* The lake Meris in Egypt, according to Diodorus Siculus and Herodotus, quoted by the Biſhop of Meaux. (Hist. Univ. Sect. 3.) was a hundred and fourſcore French leagues in circumference.

haps

haps unworthy your cognizance, it was five years before I durſt let her ſee the leaſt glimmering of my affection. She was now fifteen, which was the height of her bloom. Her father ſeeing ſhe carried no mark of any engagement, aſked her in a familiar way, if her eyes had made no conqueſts: ſhe bluſhed, and ſaid ſhe hoped not. He told me alſo as a friend, that I was older than their cuſtoms cared to allow young men to live ſingle; and with a ſmile, aſked me, if the charms of the Baſſa's daughter of Grand Cairo had extinguiſhed in me all thoughts of love. I told him there were objects enough in Mezorania to make one forget any thing one had ſeen before, but that being a ſtranger, I was willing to be thoroughly acquainted with the genius of the people, leſt I ſhould make any one unhappy. I was juſt come back from one of our viſitations, when I was ſtruck with the moſt lively ſenſe of grief I ever felt in my life. I had always obſerved before, that Iſyphena never wore any ſign of engagement, but then I found ſhe carried a bud in her boſom. I fell ill immediately upon it; which ſhe perceiving, came to ſee me without any bud, as ſhe uſed to go before, keeping her eyes upon me to ſee what effect it would have. Seeing her continue without any marks of engagement, I recovered, and made bold to tell her one day, that I could not but pity the miſerable perſon, whoever he was, who had loſt the place in her boſom, he had before; ſhe ſaid unconcernedly, that both the wearing and taking away the flower from her boſom, was done out of kindneſs to the perſon. I was then ſo taken up with contrary thoughts, that I did not perceive ſhe meant to try whether ſhe was the object of my thoughts or not. However, finding ſhe carried no more marks of engagement, I was reſolved to try my fortune for life or death; when an opportunity offered beyond my wiſh. Her mother brought her to perfect a piece of painting ſhe was drawing: I obſerved a melancholy and trouble in her countenance I had never ſeen before; that moment the mother was ſent for to the regent, and I made uſe of it to aſk her, what it was that affected her in ſo ſenſible a manner. I pronounced theſe words with ſuch emotion and concern on my own part, that ſhe might eaſily ſee I was in ſome very great agony. She expreſſed a great deal of confuſion at the queſtion, inſomuch, that, without anſwering a word, ſhe got up and went out of the room, leaving me leaning againſt the wall almoſt without life or motion. Other company coming in, I was rouzed out of my lethargy, and ſlunk away to my own apartment, but agitated with ſuch numberleſs fears, as left me almoſt deſtitute of reaſon. However, I was reſolved to make a moſt juſt diſcovery, and to be fully determined in my happineſs or miſery. There was a grated window on the back ſide of the palace, where I had ſeen Iſyphena walk ſometimes, but never dared to approach; I went thither in the evening, and ſeeing her by herſelf, I ventured to it, and falling on my knees, aſked her, for heaven's ſake, what was the matter, or if I had offended her? She immediately burſt into tears, and juſt ſaid—'Aſk no more,' and withdrew; though I cannot ſay with any ſigns of indignation. Some time after, I was ſent for to inſtruct her in the finiſhing of her piece. I muſt tell your Reverences, that I had privately drawn that picture of her which you ſaw, and put the little boy in afterwards. In a hurry I had left it behind me in my cloſet, and the Pophar finding it by accident, had taken it away without my knowledge, and ſhewn it to the mother; and making as if he did not mind Iſyphena, who ſtood by, and ſaw it (as ſhe thought, undiſcerned) ſeemed to talk in a threatening tone to the mother about it. When I came in, I had juſt courage enough to caſt one glance at Iſyphena, when, methought, I ſaw her eyes meet mine, and ſhew a mixture of comfort and trouble at the ſame time. As this ſubject cannot be very proper for your Reverences ears, I ſhall compriſe in half an hour what coſt me whole years of ſighs and ſolicitude, though happily crowned at laſt with unſpeakable joys. This trouble in Iſyphena was, that having made herſelf miſtreſs of the pencil, ſhe had privately drawn my picture in miniature, which ſhe kept ſecretly in her boſom, and it having been diſcovered by the mother, as that which I had drawn was by the father, to try her conſtancy he had expreſſed the utmoſt indignation at it: but Iſyphena's greateſt trouble was, leſt I ſhould know, and take it for a diſcovery of her love, before I had made any overtures of mine. In proceſs of time we came to an eclairciſſement: ſhe received my two firſt flowers; but becauſe I was half a ſtranger to their race, we were to give ſome more

ſignal

ſignal proof of our love and conſtancy than ordinary; we had frequently common occaſions offered us, ſuch as might be looked upon as the greateſt trials. She was the paragon not only of the kingdom, but poſſibly of the univerſe, for all perfections that could be found in the ſex. Her ſtature was about the middle ſize, the juſt proportion of her ſhape made her really taller than ſhe ſeemed to be; her hair was black * indeed, but of a much finer gloſs than the reſt of the ſex, nor quite ſo much curled, hanging down in eaſy treſſes over her ſhoulders, and ſhading ſome part of her beautiful cheeks. Her eyes, though not ſo large as our Europeans, darted ſuch luſtre, with a mixture of ſweetneſs and vivacity, that it was impoſſible not to be charmed with their rays; her features were not only the moſt exact, but inimitable and peculiar to herſelf. In fine, her noſe, mouth, teeth, turn of the face, all concurring together to form the moſt exquiſite ſymmetry, and adorned with a bloom beyond all the bluſhes of the new-born Aurora, rendered her the moſt charming, and the moſt dangerous object in nature. The nobleſt and gayeſt youths of all the land paid their homages to her adorable perfections, but all in vain: ſhe avoided doing hurt where ſhe could do no good; ſhe did not ſo much ſcorn, as ſhut her eyes to all their offers, though ſuch a treaſure gave me ten thouſand anxieties before I knew what ſhare I had in it; but when once ſhe received my addreſſes, the ſecurity her conſtant virtue gave me was proportionable to the immenſe value of her perſon. For my part, I had ſome trials on my ſide. I was ſurrounded with beauties, who found a great many ways to ſhew me, they had no diſlike to me. Whether being a ſtranger, of different features and make from their youth, gave them a more pleaſing curioſity, or the tallneſs of my ſtature, ſomething exceeding any of theirs, or the gaiety of my temper, which gave me a freer air than is uſual with them, being, as I obſerved, naturally too grave, (be that as it will) Iſyphena's bright ſenſe eaſily ſaw I made ſome ſacrifices to her. But we had greater trials than theſe to undergo, which I ſhall briefly relate to your Reverences, for the particularity of them. When I thought I was almoſt arrived at the height of my happineſs, being aſſured of the heart of the divine Iſyphena, the Pophar came to me one day with the moſt ſeeming concern in his countenance I ever remarked in him, even beyond that of the affair with the great baſſa's daughter. After a little pauſe, he told me, he had obſerved the love between his daughter and myſelf; that, out of kindneſs to my perſon, he had conſulted their wiſe men about it, who all concluded, that, on account of my being a ſtranger, and not of their race by the father's ſide, I could never marry his daughter; ſo that I muſt either ſolemnly renounce all pretenſions to her, or be ſhut up for ever without any commerce with his people, till death. 'But,' ſays he, 'to ſhew that we do juſtice to 'your merit, you are to have a publick 'ſtatue erected in your honour, becauſe 'you have taught us the art of painting; 'which is to be crowned with a garland 'of flowers by the moſt beautiful young 'woman in the kingdom; thus you will 'live to glory, though you are dead to 'the world. But if you will renounce 'all pretenſions to my daughter, we will 'furniſh you with riches, ſufficient, 'with the handſomeneſs of your perſon, 'to gain the greateſt princeſs in the 'world, provided you will give a ſolemn 'oath never to diſcover the way to this 'place.' I fell down on my knees before him, and cried out—'Here take me, 'ſhut me up, kill me, cut me in a thouſand 'pieces, I will never renounce Iſyphena.' He ſaid no more, but that their laws muſt be obeyed. I obſerved tears in his eyes, as he went out, which made me ſee he was in earneſt. I had ſcarce time to reflect on my miſerable ſtate, or rather was incapable of any reflection at all, when four perſons came in with a diſmal heavineſs in their looks, and bade me come along with them; they were to conduct me to the place of my confinement. In the mean time, the Pophar goes to his daughter, and tells her the ſame thing, only adding, that I was to be ſent back to my own country, loaded with ſuch immenſe riches as might procure me the love of any woman in the world. 'For,' ſays he, 'thoſe Barbarians,' meaning the Europeans 'will marry their daugh-'ters to any one who has but riches 'enough to buy them; the men will 'do the ſame with reſpect to the women; 'let the woman be whoſe daughter ſhe

* The author being an Italian, did not think black hair ſo beautiful.

'will:

' will: if ſhe had but money enough to ' purchaſe a kingdom, a king would ' marry her.' Before he had pronounced all this, Iſyphena had not ſtrength to hear it out, but fell down in a ſwoon at his feet: when ſhe was come to herſelf, he endeavoured to comfort her, and added, that ſhe was to have the young Pophar's ſon, a youth about her age; for though he was not old enough to govern, he was old enough to have children. He went on and told her, I was to have a ſtatue erected in honour of me, to be crowned by the faireſt woman in all Mezorania; ' Which,' ſays he, ' is judged ' to be yourſelf; and, if you refuſe it, ' Amnophilla is to be the perſon.' This was the moſt beautiful woman next Iſyphena, and by ſome thought equal to her, whoſe ſigns of approbation and liking to my perſon I had taken no notice of, for the ſake of Iſyphena. She anſwered with a reſolution that was ſurprizing, even to her father, that ſhe would die before ſhe would be wanting to her duty, but that their laws allowed her to chuſe whom ſhe pleaſed for her huſband without being undutiful; that as for the crowning of the ſtatue, ſhe accepted of it, not for the reaſon he gave, but to pay her laſt reſpects to my memory, who, ſhe was ſure, would never marry any one elſe. As for the young Pophar, ſhe would give her anſwer when this ceremony was over. When all things were ready for it, there was publick proclamation made in all parts of the Nome, that whereas I had brought into the kingdom, and freely communicated to them, the noble art of painting, I was to have a publick ſtatue erected in my honour, to be crowned with a crown of flowers by the hand of the faireſt woman in all Mezorania. Accordingly, a ſtatue of full proportion, of the fineſt poliſhed marble, was erected in one of their ſpacious ſquares, with my name engraven on the pedeſtal in golden characters, ſetting forth the ſervice I had done the commonwealth, &c. The ſtatue had the picture of Iſyphena in one hand, and the emblems of the art in the other. The laſt kindneſs I was to receive, was to be permitted to ſee the ceremony with a perſpective glaſs, from the top of a high tower belonging to the place of my confinement, from whence I could diſcern every minute circumſtance that paſſed. Immediately the crowd opened to make way for Iſyphena, who came in the regent's triumphant chariot, drawn by eight white horſes, all capariſoned with gold and precious ſtones, herſelf more reſplendent than the ſun they adored. There was a ſcaffold, with a throne upon it, juſt cloſe to the ſtatue, with gilt ſteps for her to go up to put the crown on the head of it. As ſoon as ſhe appeared, a ſhout of joy ran through the whole crowd, applauding the choice of her beauty, and the work ſhe was going to perform; then proclamation was made again for the ſame intent, ſetting forth the reaſons of the ceremony. When all was ſilent, ſhe ſteps from the throne to the degrees with the crown in her hand, holding it up to be ſeen by all, ſupported by Amnophilla and Meniſa, two of the moſt beautiful virgins after herſelf. There appeared a ſerenity in the looks of Iſyphena beyond what could be expected, expreſſing a fixed reſolution at the ſame time: as ſoon as ſhe had put the crown on the head of the ſtatue, which was applauded with repeated ſhouts and acclamations, ſhe ſtood ſtill for ſome time, with an air that ſhewed ſhe was determined for ſome great action; then turning to the officers, ordered them to make proclamation, that every one ſhould remark what ſhe was going to do. A profound ſilence enſuing through the whole aſſembly, ſhe went up the ſteps again, and taking out the moſt conſpicuous flower in the whole crown, firſt put it in the right-hand of the ſtatue, and then clapt it into her boſom, with the other two ſhe had received from me before, as a ſign of her conſent for marriage, which could not be violated. This occaſioned a ſhout ten times louder than any before, applauding ſuch an heroick act of conſtancy as had never been ſeen in Mezorania. The regent ran up to her, and embracing her with tears of joy trickling down his cheeks, ſaid, ſhe ſhould have her choice, ſince ſhe had fulfilled the law, and ſupplied all defects by that extraordinary act of fidelity: and immediately gave orders to have that heroick action regiſtered in the publick records, for an example and encouragement of conſtancy to poſterity. But the people cried out—' Where is the ' man! where is the man! Let their con- ' ſtancy be rewarded immediately——'

Here the reader, as well as the publiſher, will lament the irreparable loſs of the ſheets, which were miſlaid

at

at his coming over; he does not pretend to charge his memory with what they contained; just having had time to run them over in the Italian, when Signor Rhedi got them copied out for him. As far as the publisher remembers, the lost sheets contained several discourses between the Pophar and Gaudentio, concerning religion, philosophy, politicks, and the like; with the account of the loss of his wife and children, and some other accidents that befel him during his stay in the country, which, as we shall see, induced him to leave the place; with several curious remarks of Signor Rhedi; all which would doubtless have given a great deal of satisfaction to the reader. But no one can be so much concerned for the loss as the publisher, since they cannot now be repaired, by reason of the death of the same Signor Rhedi, never to be sufficiently regretted by the learned world.]

These discourses* made very great impressions on the mind of a person of so much penetration as the regent was, insomuch that he seemed resolved, when his regency was out, which wanted now but a year, to go along with me into Europe, during the stay he was to make at Grand Cairo, that he might have an opportunity of examining matters at the fountain head; wisely judging a consideration of such consequence, as that of religion, to be no indifferent thing. For my own part, notwithstanding the beauty and riches of the country, I could find no satisfaction in a place where I had lost all that was dear to me, though I had the comfort to have my dear Isyphena, and her three children, all baptized by my own hand before they died: neither could length of time allay my grief; but, on the contrary, every thing I saw revived the memory of my irreparable loss. I considered the instability of the fleeting joys of this world, where I thought I had built my happiness, for a man of my fortune, on the most solid foundation. But alas! all was gone, as if it had been but a dream, and the adorable Isyphena was no more. The good old Pophar was in a very little better condition, having lost his dearest daughter, and his little grand-children, particularly the eldest boy, who is in that picture with his mother. This reflection on the vanity of human felicity, made him more disposed to hear the truths of our divine religion, so that he was resolved to go and search further into the reasons for it. There was another yet more forcible reason induced me to solicit the Pophar for my return to my native country, which was the care of my future state. I had lived so many years without the exercise of those duties our church obliges us to perform, and, though I had not been guilty of any great crimes, I was not willing to die out of her bosom: however, to do all the good I could to a country where I had once enjoyed so much happiness, this being the last year we were to stay, I at length persuaded the regent, that there might be some danger of an invasion of his country, from the opposite side towards the southern tropick; at least, I did not know but there might be some habitable climate not so far over the sands, as towards Libya and Egypt. I had often signified my thoughts to him in that respect. I told him, that though his kingdom was safe, and inaccessible to all but ourselves on that side, it was possible it might be nigher the great ocean on the opposite one, or that the sands might not be of such extent; or in fine, there might be ridges of mountains, and from them rivers running into the ocean, by which, in process of time, some barbarous people might ascend, and disturb their long uninterrupted rest, without any fence to guard against such an emergency. This last thought alarmed him; so we were resolved to make a new trial, without communicating the design to any but the chief council of five, where we were sure of inviolable secrecy. What confirmed me in my notion was, that when we were on the utmost point of our mountains southward, looking over the deserts, I could perceive something like clouds, or fogs, hanging always towards one part. I imagined them to be fogs covering the tops of some great mountains, which must have habitable vales. Being resolved to make a trial, we provided all things accordingly, and set out from the furthest part of the kingdom southwards, taking only five persons in our company, steering our course directly towards that point of the horizon,

* Probably about the Christian religion, which are lost, as aforesaid.

where I obſerved the thick air always hanging towards one place. We took proviſions and water but for ten days, leaving word that they ſhould not trouble themſelves about us, unleſs we made a conſiderable ſtay, becauſe in caſe we found mountains, we ſhould always find ſprings and fruits to ſubſiſt on, by making a further ſearch into the country: otherwiſe, if we ſaw no hopes at the five days end, we would return the other five, and take freſh meaſures. The third day of our voyage, we found the deſarts nothing ſo barren as we expected, the ground grew pretty hard, and the fourth day we diſcovered ſome tufts of moſs and ſhrubs, by which we conjectured we ſhould ſoon come to firm land; the evening of that day we diſcovered the tops of hills, but farther off than we thought, ſo that though we travelled at a great rate all that night and moſt of the next day, we could only arrive at the foot of them the fifth day at night. After ſome little ſearch we came to a fine ſpring, and, to our comfort, no ſigns of inhabitants; if there had, we ſhould have returned immediately to take further advice. The next morning we got up to the top of the higheſt hill to diſcover the country; but found it to be only the point of a vaſt mountainous country, like the worſt part of our Alps, though there were ſome fertile vales and woods, but no footſteps of it's ever having been inhabited, as we believed, ſince the creation. Finding we could make good proviſion for our return, we were in no great pain about time; but wandered from place to place, viewing and obſerving every way. After proceeding along thoſe craggy hills and precipices in this manner for five days, they began to leſſen towards our right, but ſeemed rather to increaſe the other way: at length, in the moſt diſmal and horrid part of the hill-brow, one of our young men thought he ſpied ſomething like the figure of a man, ſitting by a little ſpring under a craggy rock juſt below us; we ſent three of our people round another way to keep him from running into the wood, while the Pophar and myſelf ſtole quietly over the rock where he was. As ſoon as he ſaw us, he whips up a broken chink in the rock, and diſappeared immediately: we were ſure he could not get from us, ſo we cloſed and ſearched, till we found a little cave in the windings of the rock, where was his retiring place. His bed was made of moſs and leaves, with little heaps of dried fruits, of different ſorts, for his ſuſtenance. When he ſaw us, he was ſurprized, and ruſhed at us like a lion, thinking to make his way through us, but being all five at the mouth of the cave, he ſtood ready to defend himſelf againſt our attempts. Viewing him a little nigher, we ſaw he had ſome remains of an old tattered coat, and part of a pair of breeches, with a ragged ſaſh, or girdle, round his waiſt, by which, to our great ſurprize, we found he was an European. The Pophar ſpoke to him in Lingua Franca, and aſked him who, or what he was; he ſhook his head as if he did not underſtand us. I ſpoke to him in French, Italian, and Latin, but he was a ſtranger to thoſe languages; at length he cried 'Inglis, 'Inglis.' I had learned ſomething of that language when I was a ſtudent at Paris: for knowing my father had a mind I ſhould learn as many languages as I could, I had made an acquaintance with ſeveral Engliſh and Scotch ſtudents in that univerſity, particularly with one F. Johnſon, an Engliſh Benedictine; and could ſpeak it pretty well for a foreigner, but had almoſt forgot it for want of uſe. I bid him take courage and fear nothing, for we would do him no harm. As ſoon as ever he heard me ſpeak Engliſh, he fell down on his knees, and begged us to take pity on him, and carry him to ſome habitable country, where he might poſſibly get an opportunity of returning home again; or, at leaſt, of living like a human creature. Upon this he came out to us, but looked more like a wild beaſt than a man; his hair, beard, and nails, were grown to a great length, and his mien was as haggard, as if he had been a great while in that wild place; though he was a ſtout well built man, and ſhewed ſomething above the common rank. We went down to the fountain together, where he made us to underſtand, that his father was an Eaſt India merchant, and his mother a Dutch woman of Batavia; that he had great part of his education in London, but being very extravagant, his father, whoſe natural ſon he was, had turned him off, and ſent him to Batavia, to his mother's friends; that by his courage and induſtry, he was in a way of making his fortune, being advanced to be a lieutenant in the Dutch guards at Batavia; but was unhappily caſt away

on

Pa. 50
90

Plate II.

Published as the Act directs, by Harrison & Co. April 1. 1726.

on the coaſt of Africa, where they had been on a particular adventure: that he and his companions, four in number, wandering up in the country to ſeek proviſions, were taken by ſome ſtrange Barbarians, who carried them a vaſt unknown way into the continent, deſigning to eat them, or ſacrifice them to their inhuman gods, as they had done by his companions. But being hale and fat at the time of his taking, they reſerved him for ſome particular feaſt; that, as they were carrying him through the woods, another party of Barbarians, enemies to the former, met them, and fell a fighting for their booty: which he perceiving, knowing he was to be eaten if he ſtaid, ſlunk away in the ſcuffle into the thickeſt woods, hiding himſelf by day, and marching all night he did not know where, but, as he conjectured, ſtill higher into the country. Thus he wandered from hill to hill, and wood to wood, till he came to a deſart of ſands, which he was reſolved to try to paſs over, not daring to return back, for fear of falling into the hands of thoſe mercileſs devourers. He paſſed two days and two nights without water, living on the fruits he carried with him, as many as he could, till he came to this mountainous part of the country, which he found uninhabited; taking up his abode in that rock, where he never had any hopes of ſeeing a human creature again: neither did he know himſelf where he was, or which way to go back. In fine, he told us he had lived in that miſerable place now upwards of five years. After we had comforted him, as well as we could, I aſked him which way the main ſea lay, as near as he could gueſs, and how far he thought it was to it? He pointed with his hand towards the ſouth, a little turning towards the eaſt, and ſaid, he believed it might be thirty or forty days journey, but adviſed us never to go that way; for we ſhould certainly be devoured by the Barbarians. I aſked him whether the country was habitable from that place down to the ſea; he told me Yes, except that deſart we had paſſed; but whether it was broader in other places he could not tell.

All the time he was ſpeaking, the Pophar eyed him from top to toe; and calling me aſide—'What monſter,' ſays he, 'have we got here? There is a whole legion of wild beaſts in that man. I ſee 'the lion, the goat, the wolf, and the 'fox, in that one perſon.' I could not forbear ſmiling at the Pophar's ſkill in phyſiognomy, and told him, we ſhould take care he ſhould do no harm. Then I turned to the man, and aſked him, whether he would conform himſelf to the laws and rites of the country, if we carried him among men again, where he ſhould want for nothing. He embraced my knees, and ſaid, he would conform to any laws or any religion, if I would but let him ſee a habitable country again. I ſtared at the man, and began to think there was ſome truth in the Pophar's ſcience. However I told him, if he would but behave like a rational creature, he ſhould go along with us: but he muſt ſuffer himſelf to be blindfolded till he came to the place. He ſtarted a little, and ſeemed to be prodigious ſuſpicious, leſt we ſhould deceive him. But on my aſſuring him on the faith of a man, that he ſhould come to no harm, he conſented.

After we had refreſhed ourſelves, being both glad and concerned for the information we had received of the nature of the country, which was the intent of our journey, in order to guard againſt all inconveniences, we covered his eyes very cloſe, and carried him back with us, ſometimes on foot, ſometimes on one of the ſpare dromedaries, till we arrived ſafe from where we ſet out. Then we let him ſee where he was, and what a glorious country he was come into. We cloathed him like ourſelves, that is, in our travelling dreſs, to ſhew he was not an entire ſtranger to our race. He ſeemed loſt in admiration of what he ſaw, and embraced me with all the ſigns of gratitude imaginable. He readily conformed to all our cuſtoms, and made no ſcruple of aſſiſting at all their idolatrous ceremonies, as if he had been as good a heathen as the beſt of them. Which I ſeeing, without declaring myſelf to be a chriſtian, told him I had been informed, the people of the country, where he was educated, were chriſtians; and wondered to ſee him join in adoring the ſun. —'Pugh!' ſays he, 'ſome bigotted 'people make a ſcruple; but moſt of our 'men of ſenſe think one religion is as 'good as another.' By this I perceived our ſavage was of a new ſet of people,

which I had heard of before I left Italy, called Politici *, who are a ſort of atheiſts in maſquerade. The Pophar, out of his great ſkill in phyſiognomy, would have no converſation with him, and commanded me to have a ſtrict eye over him. However, the information he had given us of the poſſibility of invading the kingdom the way he came, anſwered the intent of our voyage, and my former conjectures; about which there was a grand council held, and orders given to ſecure the foot of our outermoſt mountain ſouthwards, which ran a great way into the deſart; ſo that it was ſufficient to guard againſt any of thoſe barbarous invaders of the continent. But to return to our European ſavage, for he may be juſtly called ſo, being more dangerous in a commonwealth than the very Hickſoes themſelves; though he was a perſon who had had a tolerable civilized education, bating the want of all ſenſe of religion, which was owing to his perpetual converſation with libertines. He had a ſmattering of moſt kinds of polite learning, but without a bottom in any reſpect. After he had been with us ſome time, his principles began to ſhew themſelves in his practice. Firſt, he began to be rude with our women; married or ſingle, it was all alike to him, and by an unaccountable ſpirit of novelty or contradiction, our women ſeemed to be inclined to be very fond of him; ſo that we were at our wits ends about him. Then he began to find fault with our government, deſpiſing and condemning all our ceremonies and regulations: but his great aim was, to pervert our youth, enticing them into all manner of liberties, and endeavouring to make them believe, that there was no ſuch thing as moral evil in nature; that there was no harm in the greateſt crimes, if they could but evade the laws and puniſhments attending them. As I had endeavoured to create a confidence in him, he came to me one day, and ſaid, that ſince I was an European as well as himſelf, we might make ourſelves men for ever, if I would join with him: 'You ſee,' ſays he, 'theſe men 'cannot fight: nay, will rather be kill-'ed themſelves, than kill any one elſe; 'can't you ſhew me the way out of this 'country, where we will get a troop of 'ſtout fellows well armed, and come and 'plunder all the country? We ſhall get 'immenſe riches, and make ourſelves 'lords and maſters of all.' I heard him with a great deal of attention, and anſwered him, that I thought the project might eaſily take, only for the horrid wickedneſs of the fact; eſpecially for us two, who had received ſuch favours from the Pophar and his people: he, in his being delivered from the greateſt miſery; and myſelf, in having been freed from ſlavery, and made one of the chief men of the kingdom: that the action would deſerve to be branded with eternal infamy, and the blackeſt ingratitude: beſide the infinite villainies, injuſtices, crimes, and deaths of innocent perſons, who muſt periſh in the attempt; which would always ſtare us in the face, and torment us with never-ceaſing ſtings of conſcience till our death. 'Conſcience!' ſays he, 'that's a jeſt; 'a mere engine of prieſtcraft: all right 'is founded in power; let us once get 'that, and who will diſpute our right? 'As for the injuſtice of it, that's a mere 'notion; diſtinction of crimes, mere 'bigotry, and the effect of education, 'uſhered in under the cloak of religion. 'Let us be but ſucceſsful, and I'll anſwer 'for all your ſcruples.' I told him, it was a matter not to be reſolved on on a ſudden; and that I would conſider on it. But I bid him be ſure to keep his matters to himſelf. I went immediately to the Pophar, and gave an account of what had paſſed. He was ſtruck with horror at the recital; not ſo much for the conſequences, as that human nature could be brought to ſuch a monſtrous deformity. 'If,' ſays he, 'your Europeans are men 'of ſuch principles, who would not fly 'to the furtheſt corner of the earth to 'avoid their ſociety? Or rather, who 'can be ſure of his life among ſuch peo-'ple? Whoever thinks it no greater 'crime in itſelf to kill me, than to kill 'a fly, will certainly do it, if I ſtand in 'his way. If it were lawful,' continued he, 'by our conſtitutions, to kill 'this man, he deſerves a thouſand deaths 'who makes it lawful to deſtroy all the 'world beſides.' I anſwered, that all the Europeans were not men of his principles, nor even thoſe of his nation, who were generally the moſt compaſſionate and beſt-natured men in the world. But

* Theſe Politici were fore-runners of our modern free-thinkers, whoſe principles tend to the deſtruction of all human ſociety, as our author ſhews incomparably well by and by.

that

that he was of a new ſet of wretched people, who called themſelves Deiſts, and interiorly laughed at all religion and morality, looking upon them as mere engines of policy and prieſtcraft. 'Interiorly!' ſays he; 'yes, and would cut 'any man's throat exteriorly and actually, if it were not for fear of the gallows. 'Shut him up,' cried he, 'from all 'commerce of men, leſt his breath ſhould 'infect the whole world; or rather, let 'us ſend him back to his cave, to live 'like a wild beaſt; where, if he is devoured by the ſavages, they do him no 'injury, on his own principles.' I repreſented to him, that we were juſt on our journey back to Grand Cairo, where we might carry him blind-fold, that he ſhould not know our way over the ſands, and there give him his liberty; but that we would ſhut him up till then. This being agreed on, I took a ſufficient number of men to ſeize him; and to do it without any miſchief, for he was as ſtout as a lion, we contrived to come upon him in his bed, where we caught him with one of our young women. Three of our men fell upon him at once, and kept him down, while the reſt tied his hands and legs, and carried him into a ſtrong hold, whence it was impoſſible for him to eſcape. The woman was ſhut up apart, according to our laws. When he found himſelf taken, he called me by the moſt cruel names he could think on, as the moſt wicked and treacherous villain that ever was, thus to betray him, and the truſt he had put in me. 'Yes,' ſays I, 'it is a crime to diſcover your 'ſecrets, and no crime in you to ſubvert the government, and ſet all mankind a cutting one another's throats, 'by your monſtrous principles:' ſo I left him for the preſent. Some time after, I went to him, and told him, our council had decreed he ſhould be carried back from whence he came, and be delivered over to the ſavages, either to be devoured by them, or to defend himſelf by his principles, as well as he could. He cried out, ſure we would not be guilty of ſuch horrid barbarity! 'Barbarity!' ſaid I, 'that's a mere jeſt: they will do 'you no injury; if your fleſh is a rarity to them, when they have you in 'their power, they have full right to 'make uſe of it.' He begged by all that was dear, we would not ſend him to the ſavages; but rather kill him on the ſpot. 'Why,' ſays I, 'you are 'worſe than the greateſt cannibals; be'cauſe they ſpare their friends, and only 'eat their enemies; whereas your prin'ciples ſpare no body, and acknowledge 'no tie in nature.' At length he owned himſelf in a miſtake, and ſeemed to renounce his errors; when I told him, if he would engage his moſt ſolemn promiſe to ſuffer himſelf to be blind-folded, and behave peaceably, we would carry him to a place where he might find an opportunity to return to his own country. 'But,' ſays I, 'what ſignifies promiſes and en'gagements in a man who laughs at all 'obligations, and thinks it as juſt and 'lawful to break them, as to make 'them?' No; he curſed himſelf with the moſt dreadful imprecations, if he were not tractable in all things we ſhould command him. 'But,' ſays he again, 'won't you deliver me back to the ſa'vages? I anſwered in the ſame tone— 'Should we do you any wrong if we 'did?' At length, to appeaſe him, I promiſed him faithfully we would put him in a way to return into his own country: but bid him conſider, if there were no ſuch thing as right and wrong, what would become of the world, or what ſecurity could there be in human life?

In a few weeks, the time drew on for our great journey to Grand Cairo, where I was in hopes of ſeeing my native country once more. All things were now as good as ready; the Pophar and myſelf had other deſigns than uſual, and were in ſome pain to think of leaving that once ſo happy country. Though, as I ſaid, all things that could make me happy, were buried with my dear Iſyphena. The Pophar had ſome ſerious thoughts of turning Chriſtian: the evidences of our religion were ſoon perceived by a perſon of his deep penetration; though perſons of little learning, and great vices, pretend they do not ſee them. But, like a wiſe man, he was reſolved to examine into it, in the places where it was exerciſed in the greateſt ſplendor. We provided a good quantity of jewels, and as much gold as we could well carry, for our preſent expences at Grand Cairo, and elſewhere, in future exigencies. I went to my Deiſt in his grotto, and threw him as much gold and jewels as were ſufficient to glut his avarice, and make him happy in his brutal way of thinking. But I would not truſt myſelf with him alone, for all his promiſes, as he on his ſide expreſſed ſtill a diffidence

diffidence of truſting any body; I ſuppoſe, from the conſciouſneſs of his own vile principles. Then I threw him a blinding-cap, which we had made for him, that he ſhould not ſee our way over the deſarts. This cap was made like a head-piece, with breathing-places for his mouth and noſe, as well as to take in nouriſhment, opening at the back part, and claſping with a ſpring behind, that being once locked, he could not open it himſelf. He put it on his head two or three times, before he durſt venture to cloſe it. At length he claſped it, and he was as blind as a beetle. We went to him and tied his hands, which he let us do quietly enough; but ſtill begged us, that we would not betray him to the ſavages. I bid him think once more, that now his own interior ſenſe told him that to betray him would be a crime, by conſequence there was ſuch a thing as evil.

All things being in readineſs, we mounted our dromedaries. The Pophar and all the reſt kiſſed the ground as uſual: I did the ſame; out of reſpect to the place which contained the remains of my never too much lamented Iſyphena, the aſhes of whoſe heart are in the hollow of the ſtone, whereon is her picture. Not to mention the ceremonies of our taking leave, we were conducted in a mournful manner over the bridge, and launched once more into the ocean of ſands and deſarts which were before us. Our ſavage was on a dromedary which would follow the reſt, but led by a cord faſtened to one of them for ſecurity. It ſtumbled with him twice or thrice, and threw him off once, but without any great hurt. But the fear of breaking his neck put him into a great agony, and though he was as bold as a lion on other occaſions, he was prodigiouſly ſtartled at the thoughts of death. We arrived at Grand Cairo at the uſual period of time without any particular diſaſter. As ſoon as we were ſettled, the Pophar ordered me to ſend the Deiſt packing as ſoon as we could. 'This brutal race,' ſays he, 'next to the Cannibals, are the 'fitteſt company for him.' I unlocked the blinding-helmet, and told him we had now fulfilled our promiſe; that he was at Grand Cairo, where he might find ſome way or other to return into Europe; and, to convince him, carried him to ſome European merchants, who aſſured him of the ſame. Delivering to him his gold and jewels, begged him to reflect on his obligations to us, and the grateful acknowledgments due to our memory on that account: we had taken him from a miſerable ſolitude, where he lived more like a wild beaſt than a man; and where he was in danger of being found and devoured by the cannibals: we had brought him into one of the happieſt countries in the world, if he would but have conformed to it's laws; and now had given him his liberty to go where he pleaſed, with riches ſufficient to make him eaſy, and benefits to make him grateful all his life. I then took my leave of him. But to our ſorrow we had not done with him yet. As ſoon as the Pophar and the reſt had performed the ceremony of viſiting the tombs of their anceſtors, or rather the places where the tombs had been, the good old man and myſelf began to think of meaſures for our journey into Italy. He ordered his people to ſtay at Grand Cairo till the next annual caravan; and in caſe he did not return by that time, they were to go home, and he would take the opportunity of the then next following caravan, becauſe he was upon buſineſs that nearly concerned him. We had agreed with a maſter of a ſhip to carry us to Venice, which, as I had the honour to acquaint your Reverences before, was a French ſhip, commanded by Monſieur Godart. We had fixed the day to go on board, when, behold! our ſavage, at the head of a band of Turks, came and ſeized every one of us, in the name of the great Baſſa. By great good fortune, while I ſtaid at Grand Cairo, I had the grateful curioſity to inform myſelf what was become of the former Baſſa's daughter we left there five and twenty years ago. The people told me, the daughter was married to the Grand Sultan, and was now ſultaneſs, mother to the preſent ſultan, and regent of the empire; adding, that her brother was their preſent great Baſſa. This lucky information ſaved all our lives and liberties. We were carried priſoners before the great Baſſa, the faithleſs ſavage accuſing us of crimes againſt the ſtate; that we were immenſely rich, (a crime of itſelf ſufficient to condemn us) and could make a diſcovery of a country of vaſt advantage to the Grand Signior. To be ſhort, we had all been put to the torture, had not I begged leave to ſpeak a word or two in private to the great Baſſa. There I told

told him who I was; that I was the perſon who had ſaved his ſiſter's (the now empreſs) life; and, to convince him, told him all the circumſtances except that of her love, though he had heard ſomething of that too: I ſhewed him the ring ſhe had given me for a remembrance, (which he alſo remembered) adding, that we were innocent men, who lived honeſtly, according to our own laws, coming there to traffick, like other merchants, and had been traduced by one of the greateſt villains upon earth. In a word, this not only got us off, and procured us an ample paſſport from the great Baſſa for our further voyage; but he alſo ordered the informing wretch to be ſeized, and ſent to the galleys for life. He offered to turn Turk, if they would ſpare him. But being apprized of his principles, they ſaid he would be a diſgrace to their religion; and ordered him away immediately. Upon which, ſeeing there was no mercy, being grown mad with rage and deſpair, before they could ſeize his hands, he drew out a piſtol, and ſhot himſelf through the head; not being able to find a worſe hand than his own. The Pophar, good man! bore theſe misfortunes with wonderful patience, though he aſſured me his greateſt grief was, to ſee human nature ſo far corrupted, as it was in that impious wretch, who could think the moſt horrid crimes were not worth the notice of the ſupreme Governor of the univerſe. 'But we ſee,' ſays he, 'that 'Providence can make the wicked themſelves the inſtruments of it's juſt vengeance: for can any thing be ſo great 'a blot upon human nature, as to be 'it's own deſtroyer, when the very brutes 'will ſtruggle for life till the laſt gaſp?' However, he was uneaſy till he had left that hateful place. Beſides, there were ſome ſigns of the plague breaking out; ſo we went down to Alexandria as faſt as we could: and to encourage Monſieur Godart, he made him a preſent beforehand of a diamond of a conſiderable value. We ſet ſail for Candy, where Monſieur Godart was to touch, the 16th day of Auguſt, Anno 1712. But, alas! whether theſe troubles, or not being uſed to the ſea, or ſome infection of the plague he had caught at Grand Cairo, or all together, is uncertain; but that great good man fell ſo dangerouſly ill, that we thought we ſhould ſcarce get him to Candy. He aſſured me by the knowledge he had of himſelf and nature, that his time was come. We put in at the firſt creek, where the land air a little refreſhed him; but it was a fallacious criſis, for in a few days all of us perceived his end draw near. Then he told me he was reſolved to be baptized, and die in the Chriſtian faith. I got him inſtructed by a reverend prieſt belonging to Monſieur Godart; his name was Monſieur Le Grelle, whom I had formerly known when he was a ſtudent in the college for foreign miſſions; and, what was the only comfort I had now left, I ſaw him baptized, and yield up the ghoſt with a courage becoming the greateſt hero, and the beſt of men. This was the greateſt affliction I ever had in my whole life, after the death of his daughter. He left me all his effects, which were ſufficient to make me happy in this life, if riches could procure happineſs.

We had ſome days to ſtay, before Monſieur Godart could make an end of his buſineſs. I was walking in a melancholy poſture along the ſea-ſhore, and reflecting on the adventures of my paſt life, occaſioned by thoſe very waters whereon I was looking, when I came, or rather my feet carried me, to a hanging rock, on the ſide of the iſland, juſt on the edge of the ſea, and where there was ſcarce room enough for two or three perſons to ſtand privately under covert, very difficult to be diſcerned; where going to ſit down and indulge my melancholy thoughts, I eſpied a Turk and two women, as if concealed under the rock; my own troubles not allowing me the curioſity to pry into other people's concerns, made me turn ſhort back again: but the elder of the two women, who was miſtreſs of the other, ſeeing by my dreſs, that I was a ſtranger and a Chriſtian, (being now in that habit) came running to me, and falling on her knees, laid hold of mine, and begged me to take pity on a diſtreſſed woman, who expected every moment to be butchered by one of the moſt inhuman villains living, from whoſe violence they had fled and hid themſelves in that place, in expectation of finding a boat to convey them off. I lifted her up, and thought I ſaw ſomething in her face I had ſeen before, though much altered by years and troubles. She did the ſame by me, and at length cried out —'O heavens! it can't be the man I 'hope!' I remembered confuſedly ſomething

thing of the voice, as well as the face; and after a deal of aſtoniſhment, found it was the Curdiſh lady, who had ſaved my life from the pirate Hamets. 'Oh!' ſays ſhe, 'I have juſt time enough to tell 'ye, that we expect to be purſued by 'that inhuman wretch, unleſs you can 'find a boat to carry us off before he 'finds us, otherwiſe we muſt fall a ſa-'crifice to his cruelty.' I never ſtaid to conſider conſequences, but anſwered precipitately, that I would do my beſt; ſo ran back to the ſhip as faſt as I could, and with the help of the firſt man, brought the boat to the rock. I was juſt getting out to take hold of her hand, when we heard ſome men coming ruſhing in behind us, and one of them cried—'Hold, 'villain; that wicked woman ſhan't 'eſcape ſo;' and fires a piſtol, which miſſing the lady, ſhot the man attending her, into the belly, ſo that he fell down preſently, though not quite dead. I had provided myſelf with a Turkiſh ſcymitar, and a caſe of piſtols, under my ſaſh, for my defence on ſhip-board; I ſaw there was no time to deliberate, ſo I fired directly at them, for they were three, and had the good luck to drop one of them. But Hamets, as I found afterwards, minding nothing but his revenge on the woman, fired again, and miſſing the lady a ſecond time, ſhot her maid through the arm, and was drawing his ſcymitar to cleave her down, when I ſtept in before the lady, but ſhooting with too much precipitancy, the bullets paſſed under his arm, and lodged in the body of his ſecond; he ſtarted back at the fire ſo near him, which gave me time to draw my ſcymitar. Being now upon equal terms, he retired two or three paces, and cried—'Who art thou, that ventureſt thy life 'ſo boldly for this wicked woman?' I knew his voice perfectly well, neither was he ſo much altered as the lady. 'I 'am the man,' ſaid I, 'whoſe life thou 'wouldſt have taken, but this lady ſaved 'it, whoſe cauſe I ſhall now revenge as 'well as my own, and my dear brother's.' We made no more words, but fell to it with our ſcymitars, with all our might; he was a brave ſtout man, and let me ſee I ſhould have work enough to hew him down. After ſeveral attacks, he gave me a conſiderable wound on my arm, and I cut him a-croſs the cheek a pretty large gaſh, but not to endanger his life; at length the juſtice of my cauſe would have it, that ſtriking off his turban at one ſtroke, and with another falling on his bare head, I cut him quite into the brains, that ſome of them ſpurted on my ſcymitar. He fell down, as I thought, quite dead, but after ſome time, he gave a groan, and uttered theſe words—'Ma-'homet, thou art juſt; I killed this wo-'man's huſband, and ſhe has been the 'occaſion of my death.' With theſe words he gave up the ghoſt. By this time, the lady's attendant was dead; ſo I took the lady and her woman, without ſtaying, for fear of farther difficulties, and putting them into the boat, conducted them to the ſhip. Monſieur Godart was extremely troubled at the accident, ſaying we ſhould have all the iſland upon us, and made great difficulty to receive the lady; but upon a juſt repreſentation of the caſe, and an abundant recompence for his effects left behind, we got him to take her in, and hoiſt ſail for Venice as faſt as we could. The lady had now time to thank me for her delivery, and I to congratulate my happy fortune in being able to make a return for her ſaving my life. During our paſſage, I begged her to give us the hiſtory of her fortunes ſince I left her, which I prognoſticated then could not be very happy, conſidering the hands ſhe had fallen into. Says ſhe—'You 'remember I made a promiſe to Hamets, 'that I would marry him on condition 'he would ſave your life.'—'Yes, Ma-'dam,' ſaid I; 'and am ready to ven-'ture mine once more in return for ſo 'great a benefit.'—'You have done 'enough,' ſays ſhe; and with that acquainted us, that when I was ſold off to the ſtrange merchants, Hamets carried her to Algiers, and claimed her promiſe. 'I was entirely ignorant,' ſays ſhe, 'of 'his having a hand in the death of my 'dear lord; but, on the contrary, the vil-'lain had contrived his wickedneſs ſo 'cunningly, that I thought he had ge-'neroufly ventured his own life to ſave 'his; and being, as you know, a very 'handſome man, of no very inferior 'rank, and expreſſing the moſt ardent love 'for my perſon, and I having no hopes 'of returning into my own country, ful-'filled my promiſe made on your ac-'count, and married him. We lived 'contentedly enough together for ſome 'years, bating that we had no children, 'till his conſtant companion, who was 'the man attending me at the rock, 'and was killed by that villain, fell out 'about a fair ſlave which Omar (ſo he

'was

'was called) had bought, or taken prisoner in some of their piracies. Hamets, 'as well as he, fell in love with her, and 'would have taken her for his concubine, but the other concealed her from 'him. They had like to have fought 'about it. Hamets vowed revenge: the 'other, who was the honester man of 'the two, was advised to be upon his 'guard, and to deliver the woman to him; 'which he never would consent to, but 'was resolved to run all risques, rather 'than the young lady should suffer any 'dishonour. In the mean time, her 'friends, who were rich people of Circassia, hearing where she was, made interest to have her ransomed, and taken 'from both of them, by the authority of 'the Dey of Algiers, who was otherwise no friend to Hamets. This last 'had been informed, that Omar, because he could not enjoy her himself, 'contrived to have her ransomed from 'his rival, and I myself had a hand in 'the affair, for which he threatened revenge on both of us; and being also 'disgusted with the Dey, he gave orders 'to have his ships ready to remove and 'follow his trade of piracy. Then 'Omar informed me how Hamets had 'murdered my first husband, by hiring 'the Arabians to do it, while he pretended to defend him, to avoid my suspicions, with such circumstances of the 'fact, that I saw the truth was too clear. 'The horror and detestation I was in is 'not to be expressed, both against Hamets, and against myself, for marrying 'such a monstor. Omar added, that he 'was certainly informed, that as soon as 'he had us out at sea, he would make 'away with us both; and told me, if I 'would trust myself with him, he would 'undertake to carry me off in a boat, and 'conduct me into my own country. I 'was resolved to fly to the farthest end 'of the earth, to avoid his loathed sight; 'so resolved to pack up our most precious 'things, and go along with him. He 'procured a boat to meet us, at a little 'creek of the island, by a person he 'thought he could confide in; but who 'betrayed the whole affair to Hamets: 'of which also we had timely notice, and 'removing from the station where we expected the boat, fled along the coast 'as privately as we could, and hid ourselves under the rock where you found 'us, expecting either to find some favourable occasion to be carried off, or 'to die by the hand of Hamets, which 'we certainly had done, had not he met 'with his just death by yours.' The lady had scarce given us this short account of her misfortunes, and we were not only congratulating her for her deliverance, but admiring the justice of Providence, which reached this villain, both to bring him to condign punishment for the murder of the innocent Curd, and make him die by my hand, five and twenty years after he had robbed and killed my brother with all his crew, sold me for a slave, and attempted to kill me also, had not the strange lady saved my life: I say, we were making such like reflections on this strange accident, when they told us from above, two vessels seemed to come full sail upon us, as if they were pursuing us with all their might. We made all the sail we could, but our ship being pretty heavily loaded, we saw we must be overtaken. Some of us were resolved to fight it out to the last, in case they were enemies. But Monsieur Godart would not consent to it, saying the Bassa's passport would secure us, or by yielding peaceably we might be ransomed. They came up to us in a short time, and saluted us with a volley of shot, to shew what we were to trust to. We struck our sails, and let them board us without any resistance. Monsieur Godart, with too mean a spirit, as I thought, told them with cap in hand, that he would give them any satisfaction, and assured them he would not willingly fall out with the subjects of the Grand Signior. They seized every man of us, and spying the lady and me—'There they 'are,' said they; 'the adulteress and her 'lover with the spoils of her murdered 'husband.' Which words shewing they were Turks in pursuit of us from Candy, quite confounded Monsieur Godart at once, and made me imagine I should have much ado to find any quarter. They hauled us upon deck, making shew, as if they were going to cut off my head. I never thought myself so nigh death before; but had the presence of mind to cry out in the hearing of the whole crew, that we were servants of the Grand Sultaness; and produced the passport of the great Bassa her brother, charging them on their peril not to touch us. This stopt their fury a little: some cried out—'Hold, 'have a care what you do; others cried —'Kill them all, for robbers and murderers; the Sultaness will never protect 'such villains as these.' When the burly-

burly was ſomething appeaſed, Monſieur Godart reaſoned the caſe with them, and told them, if they murdered us, they could never conceal it, ſince all the crew of the three ſhips heard our appeal to the Sultaneſs's mother, the paſſport ſetting forth, among other things, that I had ſaved the life of the Grand Sultaneſs. This brought them to a demur. The chief of them began to conſult among themſelves what was beſt to be done; when I, begging leave to ſpeak, told them, if they would carry us to Conſtantinople, we would willingly ſubmit our lives, and all that belonged to us, in caſe the Sultaneſs did not own the fact, and take us into her protection: that, in caſe they put us to death, ſome one or other in ſuch a number, would certainly inform againſt them, the conſequences of which they knew very well. I touched alſo, but tenderly, on the death of Hamets, and our innocence. The firſt part of my ſpeech made them paſs over the other. They demurred again, and at length reſolved to carry us to Conſtantinople, and proceed againſt us by way of juſtice, not doubting to make good prize of us, on account of our being Chriſtians. Thus was our journey to Venice interrupted for ſome time by this accident. When we came to the port, Monſieur Godart got leave to ſend our caſe to Monſieur Savigni, the French reſident; who found means to repreſent to the Sultaneſs's mother, that there was a ſtranger in chains, who pretended to be the perſon who had ſaved her life when ſhe was at Grand Cairo, and would give her proofs of it, if he could be admitted to her highneſs's preſence. I would not ſend the ring ſhe gave me, for fear of accidents. The Sultaneſs gave orders immediately, I ſhould be brought to her preſence, ſaying, ſhe could eaſily know the perſon, for all it was ſo long before. I put on the ſame kind of dreſs I was in when ſhe firſt ſaw me, which, if your Reverences remember, was the travelling dreſs of the Mezoranians. When I was brought into her preſence, I ſcarce knew her, being advanced to a middle age, and in the attire of the Grand Sultaneſs: ſhe looked at me with a great deal of emotion, and bid me approach nigher. I immediately fell on my knees, and holding the ring in my hand which ſhe gave me at parting, as if I were making a preſent of it—'Madam,' ſaid I, 'behold a ſlave, who had the honour to 'ſave your highneſs's life, and now begs 'his own, and that of his companions; 'and moſt humbly requeſts your high-'neſs to accept of this jewel, as a token 'of our laſt diſtreſs.' Inſtead of anſwering me, which put me in great pain, as doubting whether I was right or not, ſhe turned to her higheſt attendants, and ſaid, in a pretty ſoft voice—'Tis he; I 'know him by his voice, as well as dreſs:' and riſing off her ſeat, came and took the ring. Then looking attentively at it —'Yes, Sir,' ſaid ſhe, 'I own the ring 'and bearer, and acknowledge you to be 'the perſon who ſaved my life. For which 'reaſon I give you yours, and all that 'belongs to you; forbidding all, under 'pain of death, to give you the leaſt 'trouble;' and withal ordered a very rich Turkiſh robe to be thrown over my ſhoulders, as a ſign of her favour. Immediate orders were ſent to the port, to ſet Monſieur Godart and all his crew at liberty, and to feaſt us as particular friends of the Grand Sultaneſs. The company being diſmiſſed, ſhe made a ſign for me to ſtay, having further buſineſs with me. When all were gone but two of her chief favourite women, ſhe came to me without any ceremony, and taking me in her arms, as if I had been her brother, embraced me with a great deal of tenderneſs; her joy to ſee me making her lay aſide her grandeur, and yield to the tranſports of undiſguiſed nature. She led me by the hand into a moſt magnificent apartment, ſaying—'Come, Sig-'nor Gaudentio, for ſo I think you are 'called; after you have refreſhed your-'ſelf, you ſhall tell me your adventures.' She made no ſcruple to ſit down with me, being now not only miſtreſs of herſelf, but of the whole Ottoman empire, as well as ſure of her attendants. We had a refreſhment of all the rarities of the eaſt, with the richeſt wines for me, though ſhe drank none herſelf. 'I long 'to hear your adventures,' continued ſhe, 'of ſo many years abſence.' So I told her, in ſhort, how I was carried by that ſtrange merchant into an unknown country, without telling her the way we went thither, where I had married the regent's daughter. She bluſhed a little at that part, and ſhewed the remains of all her former beauty. But it put me in mind of my own indiſcretion to touch on ſuch a nice point. She paſſed it off with a great deal of goodneſs; and, recovering myſelf, I continued to acquaint her of the reaſons of my return, as well as how

I was

I was taken by Hamets the first time, which she had not been acquainted with before; and, lastly, how I met with the same Hamets again, killed him, and by that means came into that misfortune. 'I called it then a misfortune!' said I, 'but look upon it now to be one of my 'greatest happinesses; since by that occasion, I have the honour of seeing 'your highness in that dignity of which 'you are the most worthy of any one in 'all the Ottoman empire.' She seemed to be in admiration at the course of my life, and added—'I think, Signor, you said 'you were married; is your spouse with 'you?'—'No, Madam,' said I: 'alas! 'she is dead, and all my children; and I 'am going to retire, and lead a private life 'in my native country.' With these and other discourses we passed the greatest part of the day, when she bid me go back to the ship in publick, attended with all the marks of her high favours; but she said she would send for me privately in the evening; 'For,' added she, 'I have a 'thousand other things to ask you.' Accordingly I was introduced privately into the seraglio; which she, being Sultaness regent, could easily do. There she entirely laid aside her grandeur. We talked all former passages over again, with the freedom of friends and old acquaintances. In our conversation, I found she was a woman of prodigious depth of judgment, as indeed her wading through so many difficulties, attending the inconstancy of the Ottoman court, particularly the regency, evidently shewed. I made bold to ask her, how she arrived at that dignity, though she was the only person in the world that deserved it; and took the liberty to say in a familiar way, that I believed her highness was now sensible of the service I did her, in refusing to comply with her former demands, since the fates had reserved her to be the greatest empress in the world, not the consort of a wandering slave. Had I not been entirely assured of her goodness, I should not have dared to have touched on that head. She blushed with a little confusion at first, but putting it off with a grave air—'Grandeur,' says she, 'does not always 'make people happy. Ten thousand 'cares attend a crown; but the indifference I have for all things makes mine 'sit easier than it might have done otherwise. It is true,' continued she, 'that 'young people very seldom see their own 'good, and oftentimes run into such errors, by the violence of their passions, 'as not only deprive them of greater 'blessings, but render their misfortunes 'irretrievable. Some time after you 'were gone, my father the Grand Bassa 'was accused, by some underhand enemies, of mal-administration, a thing 'too frequent in our court, and privately 'condemned to be strangled. But having some trusty friends at the Porte, he 'had notice of it, before the orders 'came: he immediately departed from 'Grand Cairo, and took a round-about 'way towards Constantinople, to prevent, as the way is, the execution of 'them. He sent me before to prepare 'matters, and to intercede with the young 'Sultan, my late deceased lord, for his 'life, leaving word where I might let 'him know of the success of my intercession. I presented myself before the 'Sultan with that modest assurance, 'which my innocence, my youth, and 'grief for my father's danger, gave me. 'I fell down on my knees, and with a 'flood of tears, begged my father's life. 'The Sultan looked at me with some 'amazement; and, whatever it was he 'saw in my face, not only granted my 'request, and confirmed my father in his 'former post, but made a profession of 'love to my person, and even continued 'it with more constancy than I thought 'a grand Sultan capable of, having so 'many exquisite beauties to divert him, 'as they generally have. I consented, 'to save my father's life; and whether 'the indifferency I had for all men 'made him more eager, I cannot tell; 'but I found I was the chief in his favour. He had some other mistresses 'now and then, of whom he was very 'fond. But never teazing him, nor 'fretting myself about it, I easily found 'I continued to have the solid part of his 'friendship; and bringing him the first 'male child, the present emperor, I became chief Sultaness; and by his death, 'and the minority of my son, am now 'regent; by which I am capable of rendering you all the service the Ottoman 'empire can perform, which I esteem 'one of the happiest events of my life.' I returned her the most profound bow, and humble thanks a heart full of the most lively sense of gratitude could profess. She offered me the first post of the Ottoman empire, if I would but become a Mussulman, or only so in appear-

ance. 'Or if,' said she, 'you had rather 'be nigh me, you shall be the chief of- 'ficer of my household. I have had af- 'surance enough,' added she, 'that 'neither your inclinations nor principles 'can be forced; neither will I endeavour 'to do it, but leave you as much at 'your liberty as your generous master 'did, when he bought you of Hamets.' I expressed all the grateful acknowledgments possible for so generous an offer; but assured her, with an air that even expressed sorrow for the refusal, that I lay under religious obligations, which bound me indispensably to return into my own country. She was become now as much mistress of her inclinations, as she had acquired prudence and experience by the long command she had over her husband's heart, and the whole Ottoman empire. So after a month's stay, she let me go, with all the marks of honour her dignity would suffer her to express. She would have punished the persons that took us, but I interceded for them. Monsieur Godart, who was well rewarded for the loss of his time and confinement, can testify the truth of this history. The last words she said to me, were, to bid me remember, that a Turk and a woman were capable of generous gratitude and honour, as well as Christians. So we set sail for Venice.

[*Secretary.* Here one of the inquisitors came in with a gold medal in his hand, and turning to the examinate, said— 'Signor Gaudentio, I believe you have 'found a relation in Italy, as well as 'in Africa, and one of the same na- 'tion with your mother. It is the 'Persian lady you brought with you, 'whom we secured at the same time 'we did you; but would not let you 'know it, till we could procure intel- 'ligence from Venice, and a person 'who could speak the Persian lan- 'guage. We own we find her in the 'same story with you, and nothing 'material against you from Venice. 'Upon the examining her effects, we 'found this medal of the same make 'with yours, by which you knew who 'your mother was She says it was 'about her neck, when she was sold 'to the Persian merchant. But since 'we shall give you both your liber- 'ties in a short time, she shall be 'brought unto you, and we give you 'leave to say what you will to her, with 'the interpreter by.' Upon this the lady was introduced, with her maid and the interpreter. As soon as she saw our examinate in good health, and seemingly at liberty, a joyful serenity spread itself over her countenance, such as we had not seen before. Our examinate asked her, to be pleased to give an account of her life, as far as she thought proper, and how she came by that medal.

Lady. 'All I know of myself,' said she, 'is, that the noble Curd, who 'bought me of a Persian merchant for 'a companion for his only daughter, 'about my own age, whom he thought 'I resembled very much, often de- 'clared to me, that the merchant 'bought me of a Turkish woman, 'who left that medal about my neck, 'supposing it to be some charm or 'preservative against distempers, or 'because a sister of mine had the same 'fastened about her neck, with a gold 'chain, which could not be taken off 'without breaking; but who, or where 'the sister was, I never knew. The 'noble Curdish lord, who bought me, 'grew prodigious fond of me, and 'bred me up as another daughter; and 'not only so, but having an only son, 'something older than myself, he con- 'nived at a growing love he perceived 'between his son and myself; which, 'after some difficulties on both sides, 'at length came to a marriage; though 'it cost my generous benefactor and 'father-in-law his life. For another 'young lord of Curdistan, falling in 'love with me, often challenged Prince 'Cali (that was my dear husband's 'name) to decide their pretensions by 'the sword, which I had always for- 'bid him to do; saying, that man 'should never be my husband who ex- 'posed my reputation by a duel; since 'the world would never believe, that 'any man would expose his life for a 'woman, unless there had been some 'encouragement given on both sides; 'whereas I never gave the least to any 'but Prince Cali. However, the 'other met him one day, and attack- 'ed him so furiously, that Prince Cali 'was forced to kill him in his own 'defence, making a thousand pro- 'testations, that he had almost suffer- 'ed himself to be killed, rather than 'to disobey my orders. But the fa- 'ther of the prince who was slain, 'with

'with a company of aſſaſſins, laid an 'ambuſcade for Prince Cali and his 'father, in which this latter was killed, 'and moſt of his train. But by the 'valour of his ſon, and two of his 'companions, the chief aſſaſſins were 'laid dead on the ſpot, and the reſt 'put to flight. But Prince Cali, after 'the death of his father, fearing fur-'ther treachery of that nature, pre-'ſently after we were married, re-'moved to another part of the king-'dom, from whence being ſent on a 'commiſſion by his king, he was in-'humanly murdered by the barbarous 'Hamets. This is the ſum of my un-'fortunate life, till I had the good 'fortune to ſave yours.'

Secretary. We permitted the nephew and the aunt (for ſo they were found to be by the medal) to embrace one another; Signor Gaudentio aſſuring her, that by all appearance he was the ſon of her ſiſter and the mother's ſiſter that was loſt, and both of them preſerved to ſave each other's life. The lady then declared, ſhe would turn Chriſtian, ſince her misfortunes were come to that period; and that ſhe was reſolved to leave the world, and retire into ſome of our monaſteries. We put her among the nuns of our order, where ſhe promiſes to be a ſignal example of virtue and piety. The Inquiſitors ordered the examinate to give them the remaining part of his life, which, in all appearance, if they found his ſtory to agree with their informations, might purchaſe him his liberty. Upon which Gaudentio proceeded as follows.]

I was telling your Reverences, that at length we ſet ſail from the Porte, and ſteered our courſe directly for Venice, where we happily arrived, without any conſiderable accident, the 10th of December 1712. I do not queſtion but your Reverences are already informed, that ſuch perſons did arrive at Venice about that time. Monſieur Godart is well known to ſeveral merchants, and ſome of the ſenators of that famous city, whom he informed of what he ſaw with his own eyes. But there were ſome particular paſſages, unknown to your Reverences, wherein I had like to have made a ſhipwreck of my life, after ſo many dangers; as I did here of my liberty; though I do not complain, but only repreſent my hard fortune to your Reverences conſideration. It happened to be the carnival time during our ſtay at Venice. Curioſity led me, as well as a great many other ſtrangers of the firſt rank, to ſee the nature of it. I put on my Mezoranian habit, ſpangled with ſuns of gold, and the fillet-crown on my head, adorned with ſeveral jewels of very great value, which I believe was the moſt remarkable and magnificent dreſs of any there. I went unmaſqued, being aſſured my face and perſon were unknown to all that world. Every one's eyes were upon me. Several of the maſqueraders came up to me, and talked to me, particularly the ladies. They ſpoke to me in ſeveral languages, as Latin, French, Italian, Spaniſh, High Dutch, &c. I anſwered them all in the Mezoranian language, which ſeemed as ſtrange to them as my dreſs. Some of them ſpoke to me in the Turkiſh and Perſian languages, in Lingua Franca, and ſome in an Indian language I really did not underſtand. I anſwered them ſtill in the Mezoranian, of which no body knew one word. Two ladies particularly, very richly dreſſed, followed me wherever I went. The one, as it proved afterwards, was Favilla, the celebrated courtezan, in the richeſt dreſs of all the company; the other was the lady who was with me when I was taken up, and who was the occaſion of my ſettling at Bologna; I mean the true occaſion, for I will conceal nothing from your Reverences. Notwithſtanding their diligence, I got away unknown at that time. The next time I came, I appeared in the ſame dreſs, but with richer jewels. I had more eyes upon me now than before. The courtezan purſued me again in a different, but richer dreſs than the former. At length ſhe got me by myſelf, and pulling off her maſque, ſhewed me a wonderful pretty face, only there was too fierce an aſſurance in it. She cried in Italian—'O Signor, you are not ſo ig-'norant of our language, as you would 'ſeem to be! you can ſpeak Italian and 'French too: though we do not know 'who you are, we have learnt you are 'a man of honour. If you would not 'underſtand our words, you may un-'derſtand a face, which very great per-'ſonages have been glad to look at;' and with that put on one of the moſt enſnaring airs I ever ſaw. I do not doubt but your Reverences have heard of that famous courtezan, and how the greateſt

man

man in Venice was once her ſlave. I was juſt going to anſwer her, when the other lady came up, and pulling off her maſk alſo, ſaid almoſt the ſame things, but with a modeſty more graceful than her beauty, which was moſt exquiſite, and the likeſt the incomparable Iſyphena I ever ſaw. I made them both a moſt reſpectful bow, and told them, that it had been much ſafer for me if I had kept myſelf ſtill unknown, and never ſeen ſuch dangerous charms. I pronounced theſe words with an air that ſhewed that I was more pleaſed with the modeſty of the laſt lady than the commanding aſſurance of the firſt. The courtezan, though a little nettled at the preference ſhe thought I gave the other, put on a more ſerious air, and ſaid ſhe had been informed there was ſomething very extraordinary in my character, and ſhould be glad to hear more of it by herſelf; that her name was Favilla, and that ſhe lived in ſuch a ſtreet, where I ſhould find her houſe remarkable enough. The Bolognian lady, whom your Reverences knew very well, and who was then at Venice on account of the death of her uncle, one of the ſenators, who had left her all his effects, ſaid modeſtly, if, were I to favour her with a viſit, as ſhe had been informed that I was a learned man and a virtuoſo, being inclined that way herſelf, ſhe ſhould be glad of an hour's converſation with me on that ſubject, telling me her name and where ſhe lived; adding, if I would inform myſelf of her character, I need not be aſhamed of her acquaintance. 'Nor, 'I hope, of mine, Madam,' ſays the other, thinking ſhe had been reflected on by that word. It was Monſieur Godart, who, with a levity peculiar to his nation, had made the diſcovery who I was, though he knew nothing of me but what paſſed ſince I came from Grand Cairo. I was going to reply to the ladies, when company came up and broke off the diſcourſe; I was reſolved to ſee neither of them, and would go no more to the aſſembly, though, almoſt unavoidably, I ſaw both afterwards. I enquired into Favilla's character, though I ſcarce doubted of it by what I ſaw and heard, and was informed that ſhe was an imperious courtezan, who had enſlaved ſeveral perſons of the firſt rank, of different nations, and enriched herſelf by their ſpoils; this determined me not to ſee her: but, as Monſieur Godart and myſelf were walking to ſee the town, he brought me, either induſtriouſly or accidentally, by her door; ſhe was ſitting at the window of one of the moſt magnificent palaces in Venice, (ſuch ſpoils had ſhe reaped from her bewitched lovers.) As ſoon as ſhe eſpied me, ſhe ſent a ſervant to tell me, that that lady would ſpeak with me. I made ſome difficulty, but Monſieur Godart told me, a man of honour could not refuſe ſuch a favour as that; ſo I went in, and Monſieur Godart with me. The lady received me with a moſt charming agreeable air, much different from her former aſſurance, and conducted me into a moſt magnificent apartment, leaving Monſieur Godart entertaining a very pretty lady, her companion. Not to detain your Reverences too long, when I would not underſtand what ſhe meant, ſhe offered me marriage, with the inheritance of all her effects. I was put to the laſt nonplus; I aſſured her, with a moſt profound bow, that though I was not worthy of ſuch a happineſs, I had an indiſpenſable obligation never to marry. All the blood immediately came into her face: I did not know what ſhe was going to do, but finding her in that diſorder, I made another bow, ſaying I would conſider further on her propoſal; and walked directly out of the houſe, deſigning to leave Venice as ſoon as my affairs would give me leave. Some time after Monſieur Godart came to me, and told me he was forced to do as I did; that the lady was in ſuch an outrageous fury, he did not know what might be the conſequence. Three nights after, as Monſieur Godart and a young kinſman of his, and myſelf, were going towards the Rialto, in the duſk of the evening, four ruffians attacked us unawares; two of them ſet upon me, the other two attacked Monſieur Godart and his kinſman; the poor young gentleman was run through the body the firſt puſh; I made ſhift to diſable one of my adverſaries, but in doing it, the other run me through the ribs; but the ſword took only part of my body, and miſſing my entrails, the point went out on the ſide of my back. Monſieur Godart, who, to give him his due, behaved with a great deal of courage and bravery, had killed one of his men, and wounded the other; and the ruffians, ſeeing us now two to two, thought fit to march off as well as they could. I was forced to be led to my lodging, not doubting but

the

the wound was mortal, though it proved otherwiſe. The affair made a great noiſe about town: we very rationally ſuppoſed it was Favilla, who had ſet the aſſaſſins on; but we knew her to be ſo powerful with the ſenators, that there was no hopes of juſtice. While I was recovering, I was told there was a lady with two waiting-women, deſired to ſee me on very earneſt buſineſs, if it would not be incommodious to me. (Monſieur Godart would not ſtir from my bed-ſide, for fear of accidents.) Who ſhould this be but Favilla, who came all in mourning for my misfortune! I pretended to be a dying man, and took the liberty of telling her of her way of living, to what a diſmal paſs her paſſions had brought her; in fine, I ſaid ſo much, and begged her, by all that was dear to her, to conſider her ſtate, that, burſting into a flood of tears, ſhe promiſed me, if I died, ſhe would become a penitent nun. I effected ſo much by letters afterwards, that, though I recovered, ſhe performed her promiſe.

The Bolognian lady had heard of my misfortune; and, by a goodneſs peculiar to the tender ſex, particularly with regard to ſtrangers, ſhe ſent often to know how I did, with preſents of the richeſt cordials that could be got in Venice. Finding my illneſs continued longer than was expected, ſhe ſent me word, that though it was not ſo decent for her to make the firſt viſit, ſhe had heard ſo much of my adventures, as very much raiſed her curioſity to hear them from my own mouth, when I was capable of converſation without doing me any prejudice. I had informed myſelf of her character from very good hands; ſo that I was very curious to converſe with a perſon of thoſe incomparable talents I heard ſhe was miſtreſs of. She was the only woman, next to Iſyphena, and the great Baſſa's daughter, I ever much liked in my life. To ſum up all in ſhort, ſhe came ſeveral times to ſee me, inſomuch that we contracted the moſt virtuous friendſhip, by our mutual inclination to learning and the ſympathy of our tempers, that ever ſubſiſted between two perſons of different ſexes. It was on her account I reſolved to ſettle at Bologna; and having ſome knowledge in nature and phyſick, I took on me that character, to be the oftener in her company without ſcandal. We were neither of us inclined to marry. As ſhe is one of the moſt virtuous women living, and I am pretty much advanced in years, being both entirely maſters of ourſelves, we thought our innocent friendſhip could be offenſive to no one. What has paſſed ſince I came to this town, I do not doubt but your Reverences are apprized of.

This is a true and full account of my life hitherto. Whatever is blameable in it, I hope your Reverences will pardon, as I ſubmit it entirely to your judgment.

[*Secretary*. As I had the honour to inform you before, we enquired into all theſe facts, which he ſaid happened to him in the company of Monſieur Godart; which finding to be true, we judged the reſt might be ſo. We aſked him if he would conduct ſome of our miſſionaries to that ſtrange country he mentioned; he told us he would. But not willing to truſt him entirely, as not knowing what he might do with them when he had them in unknown countries, we thought fit to give him his liberty firſt to go where he would, even out of Italy, with aſſurances, if he came back of his own accord, we would ſend miſſionaries along with him. He went to Venice and Genoa about his concerns, and is now come back, and with us; ſo that we believe the man to be really what he profeſſes himſelf to be.]

FINIS.

MVSEVM
BRITAN
NICVM